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INDIA'S MILLIONS.

A short account of the land and the people of India
with a brief description of their manners and cus-
toms, social evils, religious rites and cere-
monies, etc., etc., and a short account
of the author's experience.

—BY—

A. D. KHAN,
Calcutta, India.

" Long have they waited in the dark heathen lands
For the pure living water from the dear Savior's hands;
Still they are waiting for the gospel to come,
Let us hasten to tell them of our heavenly home."

(Illustrated with cuts and maps.)

MOUNDSVILLE, W. VA.
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PREFACE.

During the camp-meeting held at Moundsville, W. Va., India's millions—their miserable condition, their utter darkness, their crying need—which had been a burden on my soul, naturally sought expression. Near the close of this series of meetings I felt led to write something about India for the information of the church at large in this land. A brother's encouraging words gave me the first impetus to the task, and at the suggestion of others I began at once to write a short description of the land, and also the people I belong to, whom I love with a sincere love, and for whose salvation I am devoted to the Lord.

Having only very limited time and leisure to give to this work, during frequent travels in the States, and also a limited opportunity to collect materials, I am afraid my work has not been complete. This small volume is by no means free from imperfections; how far it will be satisfactory, is left with the reader to judge.

PREFACE.

Most of the material presented in these pages was collected from my personal experience and contact with different nations of the country; and yet I have to acknowledge my indebtedness to Miss Lucy E. Guinness, author of *Across India at the Dawn of the 20th Century*, to Dr. John Murdock, of Madras, author of *Religious History of India, The Principal Nations of India*, etc., to John R. Mott, the author of *The Evangelization of the World in this Generation*, and to Annie W. Marston, the author of *The Great Closed Land*, whose helpful works I have consulted in the preparation of my sketch on INDIA'S MILLIONS. Besides these I owe my indebtedness to the "Student and the Missionary Problem" for some helpful diagrams.

For various help in preparing the manuscript, reading proofs, etc., my sincere thanks are due to a number of the brethren engaged in the Lord's work at the Gospel Trumpet Office.

The statistics have been compiled from various sources and corrected up to the latest information and reports. The account of the Khasi Hills was

PREFACE.

largely taken from the writings of Bro. W. M. Roy, of Shillong, and Bro. J. M. Roy, of Calcutta, to whom I am indebted for their valuable help. The Scriptures quoted in the book will be found in some cases different from the reading of the Common Version, being usually quoted from the Revised English Bible.

I have tried to represent *India's Millions* as they are, and if I have missed the mark, it is because I have fallen short of it, and not gone beyond. I have not exaggerated the sad condition of that dark land. I wish I could paint it as it really is. This is only a faint glimpse of things as they are.

"I wish, oh, I wish that their helpless cry
Could be heard by you ere they sink and die!
It is such a mournful, low and bitter wail,
Telling of searching, only to fail
In finding the Truth, the Light, the Way;
Ah, who pineth and longeth more than they?"

May God bless the perusal of the following pages to every reader, and may the Holy Spirit who prompted their writing illuminate them with heavenly light unto the glory of Jesus Christ our Lord and Savior. Amen.

A. D. KHAN.

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INTRODUCTION.

India is considered a heathen land notwithstanding the fact of it being under the government of a Christian nation, and that missionaries have invaded its territory constantly for many years. While some here and there are learning of the true God, and accepting the faith of our Lord and Savior Jesus Christ, the masses of the people are still worshipping idols. Many of them are living barbarous lives, while others are civilized, yet strangers to the Lord of heaven.

The inspired words, "Ask of me, and I shall give thee the heathen for thine inheritance," is more vividly portrayed to our minds as we have the situation and present condition of the heathen nations pictured before us. It awakens a chord of sympathy, and brings to remembrance a neglected duty toward perishing souls who know not how to serve the true and living God. This volume, "INDIA'S MILLIONS," contains much valuable in-

INTRODUCTION.

formation, not only about that country, but about its people, their customs, beliefs, various kinds of worship, manner of living, etc., during the past and at the present time.

The author being a native of that country, having been converted from Mohammedanism, and having traveled over the land among the various tribes, is competent to present the facts concerning these people.

Comparatively few people in Christian lands know of the suffering and savage practises among heathen nations. The manner and custom of sacrificing to heathen gods, and a description of the things sacrificed, vividly impress one with the great need of their enlightenment.

The author not only produces a compilation of facts from other writers, but speaks from personal knowledge, and the reader is assured of the reliability of what is presented. Having been present with him during the writing of the manuscript, while he was on a tour in America in behalf of the people of India, it is my desire that it be widely circulated, and I feel as-

INTRODUCTION.

sured that it will be both instructive and of intense interest, and will meet the approval of the reader.

Wishing the blessings of God upon it and those who peruse its pages, I remain

Yours in Him,

E. E. Byrum.

Moundsville. W. Va., U. S. A.

July 12, 1903.

The Land.

“The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.” Rev. 11: 15.

Physical Features.

Because of its most diversified surface and varied scenery, India has rightly been called “an epitome of the world.” Its lofty mountains with perpetual snow-clad tops, its extensive and fertile plains with rich verdure and luxuriant foliage, its vast and numerous watercourses, its sunny sandbanks and extensive coast-lines—all contribute in making India one of the most beautiful countries. Almost all the different climates of the world can be found in India; possessing as it does a great variety of landscape, vegetation and natural features, it is indeed a *multum in parvo* of the world.

Natural scenery.

In the north the Himalayan regions, with the loftiest mountain in the world, reaching an elevation of 29,002 feet, far above the clouds, hav-

an icy cold climate. In the south the intense sunshine, and the equatorial heat make it almost unbearable, while the temperate and mild climate on the plains form a happy medium between the two extremes, and is very pleasant and agreeable. But the people of the land are perhaps more diversified in color and stature, temperament and nature than the natural scenery.

Area.

India is by no means a small country. It forms the central peninsula of southern Asia. It is bounded by the Himalayan mountains on the north, and the great Indian Ocean on the south, by the bay of Bengal and the transgangetic peninsula on the east, and the Arabian Sea and Afghanistan on the west. The total area is 1,559,603 square miles, equal to half the area of the United States, or the whole of Europe, Russia excepted. Compared to the area of the habitable earth it is one-fifteenth of the globe.

Mountains.

The great mountains are Himalayas in the north, Solaiman in the west. Bindhya range in the south, the eastern and western Ghats on the two sea-coasts. Besides there are hills and

forests almost all over the land excepting the plains. The great tableland of northern India has an elevation of about 2,000 feet above the sea-level.

The river system of India is on a grand scale. The Ganges with a course

Rivers.



A RIVER SCENE IN BENGAL.

of 1,500 miles on the northeast, together with its tributaries, drains about 500,000 square miles. The Indus taking its rise in the north traverses the northwestern part of the country, and with its five tributaries drains about 400,000 square miles, while Brahmaputra has a course of 600

miles in Indian territory alone. Eighteen rivers water the east side of India, the principals being Godavary, 830 miles long; Kristna, 800; Kavery, 470; Mahanadi, 520; Brahmani, 400. There are twenty others on the west side, of which the Nurbudda, 800 miles long, and the Tapti, 400, are the most noteworthy.

Vegetation.

Vegetation of India is as varied as its soil and climate. Rice is the principal food, and grows in abundance wherever irrigation is practised. In the northwestern provinces maize (corn) and wheat are cultivated with great success. Opium is one of the most valuable but pernicious products of the country. Cotton and jute are also produced and extensively exported to foreign lands. Tea, coffee, and tobacco are largely cultivated. Indigo is one of the important products. The improved implements of husbandry are unknown in India. Wooden ploughs are drawn by bullocks or buffaloes. Almost all the implements are made of wood or bamboo. There are no sowing or reaping-machines, everything is done by hand.

Beautiful palm groves, the shady avenues of banyan trees, the umbrageous mango topes form the characteristic features of Indian scenery. Mangoes, jack fruits, wood apples, tamarinds, cocoanuts, areca nuts, pomegranates, oranges, bananas, palms, dates, apples, pears, peaches, grapes, lemons, melons, *papitas* and pineapples are the principal fruits. Cabbage, cauliflower, beets, potatoes, onions, garlic, ginger, and saffron are some of the vegetable products.

Besides the ordinary domestic animals, India has the elephant, camel, humped ox, yak, and Kashmir goat. The Bengal tiger is the most formidable of wild beasts. There are also leopards, wolves, jackals, panthers, bears, hyenas, lynxes and foxes. Several varieties of poisonous snakes are also found, and there is an average of 2,700 deaths in a year from snake bites alone.

Having such a great variety of elevation and surface, the climate of India must differ greatly. There are three well-marked seasons in northern India—the winter, the summer, the rainy. The cool months are November,

Animals.

Climate.

December, January and part of February. The climate of South India is greatly influenced by monsoons, prevailing in southern Asia. Mean temperature of Calcutta 78 degrees, with an average rainfall of 65.6 inches; Bombay, 80 degrees, rainfall 74.4 inches; Madras, 82 degrees, rainfall 49.1 inches.

Mineral products.

Coal, iron, and rock salt are the principal mineral products. Gold, silver, copper, lead, antimony, tin, salt-peter and petroleum are also obtained.

Political Divisions.

There are eight large provinces, and four small states, under the direct rule of the British government.

Under Lieutenant-Governors.

1. **BENGAL.**—Situated in the northeast on the bay of Bengal, forming the basin of the lower Ganges. Area, 187,222 square miles, with a population of 81,000,000. Capital city, Calcutta.

2. **NORTHWEST PROVINCES AND OUDH.**—Situated on the northwest of Bengal along the foot of the Himalayas, forming the main basin of the Upper Ganges and the Jumna, its main tributary. Area, 107,503 square miles. Population, 49,000,000. Capital city, Allahabad.

3. **THE PUNJAB** (including Beluchistan).—Situated on the northwestern frontier, watered by the five tributaries of the Indus. Area, 110,667 square

miles. Population, 27,000,000. Capital city, Lahore.

Under Governors.

4. MADRAS PRESIDENCY.—Lies along the East coast, from Bengal to the south. Area, 141,189 square miles. Population, 41,000,000. Capital city, Madras.

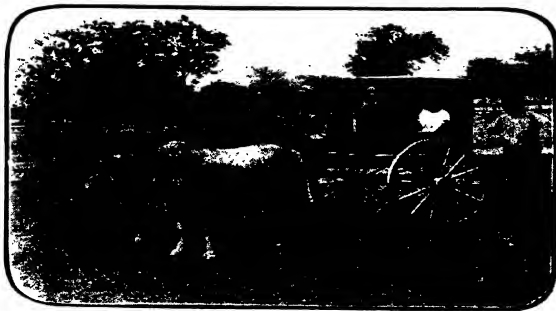
5. BOMBAY PRESIDENCY.—Situated on the west coast of India, from Beluchistan to Mysore. Area, 125,144 square miles. Population, 26,000,000. Capital city, Bombay.

Under Chief Commissioners.

6. CENTRAL PROVINCES.—These form the northern part of the Deccan. Area, 86,501 square miles. Population, 12,000,000. Capital city, Nagpur.

7. ASSAM.—Assam forms the valley of the Lower Brahmaputra, along the Himalayas. Area, 49,004 square miles. Population, 6,000,000. Chief city, Shillong.

8. BURMA.—East of Bengal and Assam. Area,



A BURMESE CAB.

171,430 square miles. Population, 10,000,000.
Chief city, Mandalay.

The four smaller states of Ajmere, Berar, Coorg and the Andaman Islands, are under the direct administration of the Governor-General of India.

The Chief Native States.

They cover an area of over 600,000 square miles, with a population of more than 66,000,000. They vary greatly in size. There are about 800 native states, but only 200 are of any importance. The following are the most important ones.

1. RAJPUTANA.—Consists of twenty-one states south of the Punjab. Chief town, Jaipur.

2. CENTRAL INDIA.—Comprises an agency of over eighty-two native states, lying between Rajputana and the Central Provinces. Chief town, Indore.

3. HAIDARABAD.—Haidarabad is a large territory on the Central Deccan. Chief city, Haidarabad.

4. MYSORE.—Mysore is south of Haidarabad. Chief city, Bangalore.

5. BARODA.—North of Bombay. Consists of six native states. Chief city, Baroda.

6. KASHMIR.—Kashmir is in Valley of the Himalayas, north of the Punjab. Chief city, Srinagar.

7. NEPAL.—North of the Northwestern Provinces, on the Himalayas, and is a mountainous region. Capital, Katmandu.

8. BHUTAN.—This is a petty Himalayan state, and inaccessible to foreigners. Capital, Tassisudon.

These last two states are closed against the Gospel. No missionaries are allowed to enter these countries.

Chief Cities of India.

1. **CALCUTTA.**—On the Ganges, and eighty miles from the Bay of Bengal. It is the flourishing capital of British India, and the residence of the Governor-General and Viceroy. On account of its magnificent buildings, Calcutta is often called "The city of Palaces"; and it so unites the luxury of the East and the West that it has often been styled the "London and Paris" of Asia. As a port its trade is immense. Including Howrah, on the other side of the river, with which it is connected by a bridge, it is the second largest city in the British Empire. Population, 1,698,310. (Calcutta and suburbs.)

2. **BOMBAY.**—In Bombay Presidency, on the west coast. Is one of the most beautiful cities of the East. In commerce it stands next to Calcutta. It is the capital of Bombay Presidency. Population, 822,000.

3. **MADRAS.**—Capital of Madras Presidency, on the Bay of Bengal. Population, 509,346.

4. **HAIDARABAD.**—Capital of the Deccan. Population, 415,000.

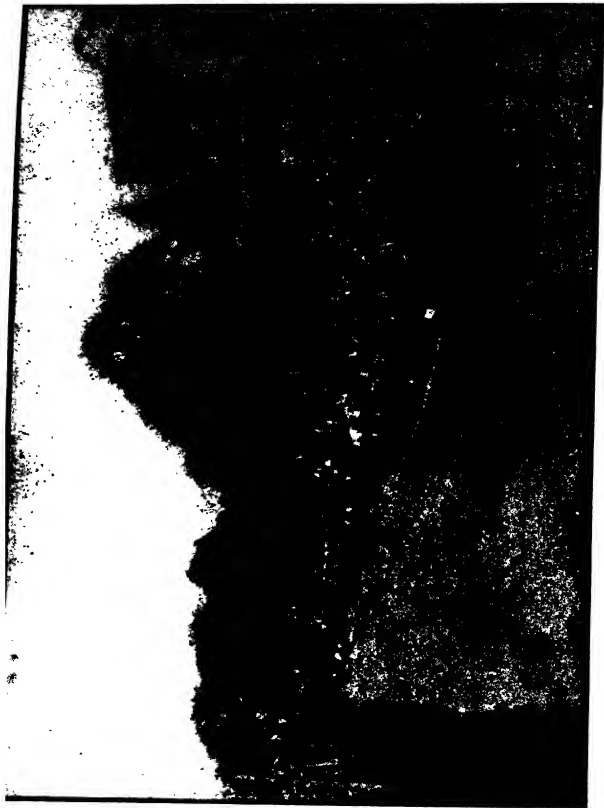
5. **LUCKNOW.**—In the Northwest Provinces. Capital of Oudh. Population, 273,000.

6. **BENARES.**—In the Northwest Provinces. The sacred city of the Hindus, on the Ganges. There are over 1,000 Hindu temples. It is a pilgrim, rather than an industrial city. Population, 219,000.

7. **DELHI.**—Ancient capital of India, a place of great historic importance. Population, 193,000.

8. **MANDALAY.**—In Burma. Ancient capital of Burma. Population, 189,000.

9. **CAWNPUR.**—In the Northwest Provinces. Noted for its memorable siege and the horrible mas-



THE TEMPLE OF KALIGHAT NEAR CALCUTTA; PILGRIMS BATHING IN THE GANGES
FOR PURIFICATION.

sacre during the mutiny of 1857. Population, 189,000.

10. BANGALORE.—Capital of Mysore, situated on the beautiful plateau of the Deccan. It is famous as a sanitarium. Population, 180,000.

11. RANGOON.—In Lower Burma, on the Irrawadi. Population, 180,000.

12. LAHORE.—Capital of the Punjab. An ancient city. Population, 177,000.

13. ALLAHABAD.—Capital of the Northwest Provinces, situated on the Jumna. Population, 175,000.

14. AGRA.—In the Northwest Provinces, noted for "The Taj," one of the most beautiful buildings in the world, built upon the tomb of one of the Indian Queens.

15. PATNA.—In Bengal. Population, 165,000.

16. POONA.—In Bombay, was capital of the Mahratta Princes. Population, 161,000.

17. JAIPUR.—In Rajputana. One of the chief cities of Rajput states. Population, 159,000.

18. AHMADABAD.—In Bombay. Population, 148,000.

19. AMRITSAR.—In the Punjab. For some time it was the capital of the Sikh chiefs. Population, 137,000.

20. BAREILLY.—In the Northwest Provinces. Population, 121,000.

21. MEERUT.—Is in the Northwest Provinces. Population, 119,000.

22. SHINAGAR.—Is the capital of Kashmir. Population, 119,000.

23. NAGPUR.—Capital of the Central Provinces. One of the ancient capitals of the Mahratta chiefs. Population, 117,000.

24. HOWRAH.—In Bengal. The other side of the Ganges, opposite to Calcutta, with which it is joined by a bridge. Population, 117,000.

25. BARODA.—In Bombay Presidency, under the Gaekwar of Baroda, a native chief. Population, 116,000.

26. SURAT.—Is an important cotton port in

Bombay. The first English factory of the East India Company was established here in 1612. Population, 109,000.

27. KARACHI.—Is a great port in Sindh, one of the divisions of the Punjab. Population, 105,000.

28. GWALIOR.—Is in the Central Indian Agency. It is a place of historic importance. Population, 104,000.

Numerous other cities with population less than 100,000, we do not mention.



AN INDIAN STREET-CAR.

The People.

“God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him.” Acts 17: 26, 27.

The Early Inhabitants of India.

The aborigines.—India was inhabited, from prehistoric times, by a savage race of people generally supposed to be Negritos—a small black negro-like race spread over the eastern archipelago. They seem to have been in the rudest state of society, called the *Hunting Stage*, and lived on wild animals, fruits and roots.

Aboriginal
tribes.

The northeastern tribes.—At a very early period some tribes from central Asia crossed over to India by the northeastern passes and settled near the foot of the Himalayas.

Other tribes succeeded them by the same route and proceeded southwesterly further in the country; these are

called the Kolarians, and in the south-west of Bengal their descendants can

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A DEMON WORSHIPED IN CEYLON.

still be found in different hilly tracts, in an uncivilized savage state. They number about 2,000,000.

Dravidian tribes.—Dravidians—the ancestors of the principal nations of southern India seem to have entered India by the northwestern passes and settled further down the country. All these early inhabitants of India were a semi-barbarous, half civilized people. They believed in one supreme God, but they worshiped—as do some of their descendants even to-day—demons or evil spirits, who, they believe, inflict punishment and bring misery upon them.

Dravidian
tribes.

Demonolatry still prevails in India, especially among the hill tribes. Sir Monier William says:

Their religious
faith.

“The great majority of the inhabitants of India are, from the cradle to the burning-ground, victims of a form of mental disease, which is best expressed by the term *demonophobia*.* They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass and torment them, to cause plague, sickness, famine and disaster, to impede, injure and mar every good work.”

* Fear of evil spirits.

The Aryans.

After the Kolarian and Dravidian races settled in their respective divisions, there came the great body of people called the Aryans, who entered India from the northwest. They are supposed to be a great branch of the same people who went westward, settled in Europe, and became the forefathers of the principal European nations. Before their separation, central Asia seems to have been their common ancestral home. But some are of opinion that it was somewhere in Russia in Europe. Be that as it may, this much is certain, that the ancestors of the Greek, Roman, and Indian Aryan nations lived together several thousand years ago. The wonderful similarities existing between Sanskrit (Indian language), Greek, Latin, German and Celtic languages corroborate the above. Professor Max Muller says:

“Many words still live in India and in England, that have witnessed the first separation of the Northern and Southern Aryans, and these are witnesses not to be shaken by cross-examination. The terms for God, for house, for father, mother,

**The Aryan
stock.**

son, daughter, for dog, and cow, for heart and tears, for ax and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger, and whether he answers with the lips of a Greek, a German or an Indian, we recognize him as one of ourselves."

After the eastern Aryans were parted from their west-bound branch they parted again into two divisions, the one stock, the early settlers in Persia—the ancestors of the Parsees of to-day—peopled near the Caspian Sea, whereas the other pressed forward toward India, crossed the mountain ranges, forded the great Indus and settled in the country. They had to fight their way, however, against the aborigines—black tribes, whom they defeated in battle. Some of them became subjects to the Aryan invaders and served their conquerors as slaves, while the rest fled into the mountains and forests, where their descendants can be found even to-day, remaining in the same backward, uncivilized condition. Some of these tribes are still naked and live like wild beasts.

Invasion and conquest.

The Aryans at first were all farmers, and their name seems to have origi-

nated from the root *AK*, which both in Greek and in Latin signifies a plough. In modern Sanskrit the word *arya* means noble. But by and by they found the necessity of division of labor and profession, and according to occupation four different castes were formed; viz., the priests, the warriors, the traders, and the servants. Kings and leaders would always be selected from the warrior class.

Kingdoms,

Thus they went on conquering and to conquer until they became sole masters of the whole of northern India, building great cities and founding extensive empires. One dynasty after another reigned, great battles were fought, nations rose and fell until they were defeated by the inroads of the Mohammedan conquerors.

Parsees.

Before the Mohammedan empire was founded in India, the Parsees came to India. Their land was conquered by the Mohammedan Arabs, and to escape persecution and suffering they fled for refuge in India. They settled mostly

on the west coast. Further mention of them will be made hereafter.

Mohammedans.

Mohammed Kasim, an Arab general under the Khaliph of Bugdad, invaded India as early as 711 A. D. But this was not a lasting conquest. For several hundred years Mohammedan conquerors invaded the country from the northwest, defeated the native chiefs, killed the inhabitants, plundered the treasuries, pillaged the temples, and carried away immense booties from the country. But it was not until 1193 A. D., that a lasting conquest was made, which resulted in founding a Mohammedan empire in India, and caused the final overthrow of the Ar-yan kingdoms. Mohammedans reigned in India until 1765 A. D., when the English began to take the ruling power in their hands.

Besides these nations there are a number of Portuguese, English, French, and also some Jews.



MOHAMMEDAN DRESS.

Manners and Customs.

Aborigines.

The descendants of the primitive inhabitants of India who lived in the hills and forests are living in the same state of darkness and ignorance as their ancestors from time immemorial. They are found all over the country. They dress scantily, or some of them do not dress at all. Most of them have a piece of cloth around their waist—both men and women. They live upon wild beasts and fruits, some of them are omnivorous, eating almost anything—frogs, snakes, reptiles, rats, rotten fish, elephants, horses, and any other animals form their delicious articles of food. Their houses are very poor, and generally made of pieces of wood or bamboo put together, thatched with leaves of trees or weeds.

Of aboriginal tribes.

Polygamy is practised freely, often one man having three or four wives at

Marriage.

the same time. But the opposite is also the case in some places, that is to say, three or four men marry one wife. The marriage tie is very loose, wives are disposed of as domestic animals. If it does not suit, the contract is broken, the man and woman are free then to marry whomsoever they choose.

There are some tribes not far from Bengal who marry the mother and the child together; that is to say, if the wife is too young her mother comes to her home and lives with the son-in-law as wife, until the daughter is old enough to take charge of the home. Such is the barbarous custom prevailing among them. This, however, is happily not the case everywhere.

Of many of these tribes women generally labor hard in the field, while the men folks are comparatively lazy. Among some tribes girls alone inherit paternal property, boys do not get anything. So when a boy gets married he leaves home, father and mother, and goes to his wife's house and lives there as a member of their family. Hence girls are more valuable and de-

sirable than boys. But in other places precisely the opposite is the case.

Agriculture of a poor kind is the main profession of these aboriginal tribes. Many live by selling wood in the neighboring towns and villages.

In Central India there is a tribe of hill people, who were found even lately to practise human sacrifice. When their fields became unproductive, they had a strange way of fertilizing them. They used to go out in the plains sometimes by stealth and kidnap a child from the neighboring country. They brought the child under a shady tree and gathered around him with their sharp weapons, and each one cut a part of his flesh and buried it in his field, by which they believed their field would produce more crops. Though this custom was officially abolished by the British government, it is believed to be still carried on in some parts in secret.

Human
sacrifice.

Utensils of the rudest kind are in use among these savage tribes. They generally use leaves of trees for plates or cups; in some places wooden, earthen or stone cups or vessels can be seen.

Peculiar food.

A dog is sometimes fed with rice and curry, and then killed on the spot; and afterwards they roast the dead dog on fire, baking the contents of its stomach at the same time. This roast with the baked rice inside becomes one of the most delicious dishes among some of these savage nations, and is often served at special feasting times.

Among the Burmese a kind of rotten fish, preserved in jars for months until worms are generated in the same, is one of the special dishes.

These nations generally put on a kind of coarse cloth (what little they use) made by themselves; some of them put on skins or bark of trees.

Many of these aboriginal tribes do not know the use of salt. They use a kind of ashes prepared from some vegetable containing a great proportion of soda or potash.

Most of these tribes are fond of tattooing their bodies, especially women. They are also fond of jewels and ornaments made of brass or bell-metal. "Some of the women wear very heavy bracelets, armlets, and anklets of bell-metal. It is a singular sight to see

the young women at a market subjecting themselves to the torture of being fitted with a pair of these anklets. They are made so that they can just, with great violence, be forced on. The operation is performed by the manufacturers, who put moistened leather on the heel and instep to prevent removal of the skin. The girl clinging to and resting on one of her companions cries bitterly at the violence inflicted on her, and the operation is a long one; but when it is over she admires her decorated foot and instep, and smiles through her tears.”* Often both arms from elbows upwards and downwards to the wrists are full of armlets, and several pairs of anklets of various shapes and sizes around their ankles, the whole weighing sometimes ten or fifteen pounds.

Jewels and
ornaments.

Some of these tribes have bunches of earrings all around the ear, often several rings put in the same hole until the ear skin gives way. Among them whoever has the most rings is the highest in social rank. Both men and

* *The Principal Nations of India. Andras,*

women put on such rings in many places. Others have nose rings and also necklaces. Earthen ornaments and jewels painted with lac or sealing-wax coating are also in use among them. Some of them wear a kind of turban, but others go bareheaded.

These aboriginal tribes number about ten million all over the country—double the population of the whole of the Dominion of Canada. Just think of it!

Dravidians.

Besides the aboriginal tribes mentioned above, there are two main bodies of people in India—the Dravidian races and the Aryan stock. But as they are so much divided and subdivided into great nationalities differing greatly in manners and customs, mention ought to be made of them separately in order to do justice to the cause. But time and space will not allow us to enter into an elaborate description at present. All that can be attempted would be a brief outline of the subject.

The Dravidian races mostly inhabit the southern part of India, in different provinces, and are divided into the principal nations of Telugu, Tamil, Canarese, and Malayalis. Each of these tribes has a language of their own, each tribe having more or less peculiar manners and customs.

People of
southern
India.

The people are darker in complexion, and smaller in stature than those of northern India, but are very hardy and intelligent. Among all these nations there is a custom of men keeping long hair on the crown of their heads, shaving all around. And their women have more freedom to go out than their northern sisters. The women dress more decently than the men, it seems.

Chewing
pan.

There is a universal custom among them to chew *pan* like the rest of the Indians. This is a kind of leaf of a creeper, which is taken together with pieces of areca nut called "*supari*," lime (mineral), and catechu. This compound, when chewed, helps to produce saliva in the mouth and colors both lips and tongue a deep red. They are very fond of using this preparation always after meals, and several

times during the day. In South India cocoanut pieces are also put with it in addition to areca nut, lime (mineral), and catechu.

In India if a visitor comes to your home, it would be altogether bad manners and betray your inhospitality and lack of sociability if you do not offer him "*pan*," at least.

Tobacco.

The custom of chewing tobacco is also practised among men as well as women. In some parts a preparation of tobacco-leaf powder is made and used with *pan*, together with other congruents. This is prevalent among the women more than among men in Bengal and universally used in Orissa.

Tobacco grows in the country in abundance, and ship-loads come from abroad, so smoking is increasing every day. Little boys of eight and ten can be seen in the streets smoking American tobacco. Tobacco is used as a social indulgence, and is the most common way of entertaining a visitor almost all over the country. There are other intoxicating plants also used in some form or another among the people.

South India is somewhat poor in architecture, though the Tamil people are noted as great temple builders. Most of the ancient houses are made of clay, while stone is extensively used for building at present.

Another feature that strikes a stranger in southern India, is the peculiarity of their head-dress. Men wear various kinds of turbans, white, red, or purple. They never go without it, though you will find them going about barefooted. Even those that put on European costumes do not care for shoes or boots.

Head-dress.

Aryans.

The Aryans are divided into many nations and races, but Bengalis, Oriyas, Hindustanis, Punjabis, Marhattas, Gujaratis and Rajputs, are the principal of them.

People of
North India.

Covering an extensive territory of the country, as they do, their manners and customs vary a great deal from each other, as do their languages. So we shall attempt a short separate account of them.

The Bengalis.

**Official
Description.**

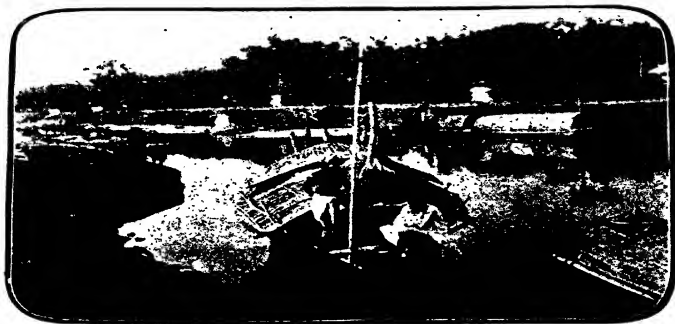
“In Bengal proper,”* says Mr. Beverley, “we have a people physically distinct from any other race in India. Whether, on the one hand, they are to be attributed to climatic influences and the natural characteristics of the country, or, on the other, to the great infusion of aboriginal blood, that people presents national peculiarities sufficient to identify it in any part of the world. Living amid a network of rivers and morasses, and nourished on a watery rice diet, the semi-amphibious Bengali in appearance belongs to a weak and puny race, yet he is able to endure an amount of exposure to which the up-country Hindustani would soon fall a victim. In active pursuits the Bengali is timid and slothful, but in intellect he is subtle and sharp-witted; and these latter qualities, combined with the plodding industry and natural fondness for sedentary employments, have carried him into government offices all over the country, and raised

* *Census Report of Bengal, 1872.*

him to some of the highest judicial posts in the land.”

This is a brief description by a government official of a people who number over forty million (more than half the population of the entire United States), and inhabit the north-eastern corner of India.

The province of Bengal being a low plain, and having an abundant supply of water, is almost all inundated during the rainy season (from July to



BOATS FOR CARRYING PASSENGERS.

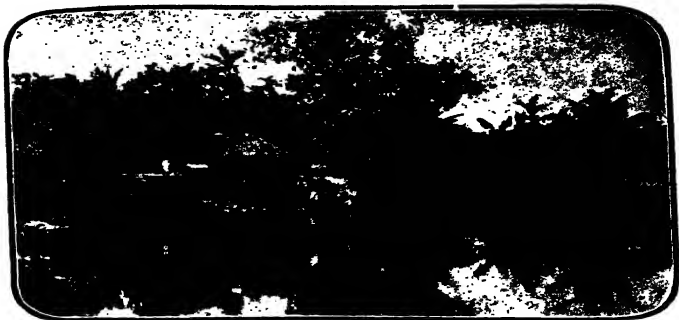
September), when the river-beds swell to overflowing and the whole country presents the appearance of one vast

sheet of water. Houses, however, are built high above the surface, so as to remain above water, like islands surrounded by water. But in case of abundant rains, houses are often overflooded bringing extreme suffering to people. They have to travel during this time by boats and canoes. Nearly every house possesses one or more of them; and in some places they can not go out of their homes except in a boat. They go out shopping or selling to the market in canoes or boats. They come to meetings in boats. Boats are the only means of conveyance during this time. In the dry season the country is free from water, and one can walk from village to village. Bullock carts with small bamboo thatched roofs are used as conveyance in some parts of Bengal during the dry season.

Bengali home life. The people generally live in villages, and are mostly farmers, but a great number of them are now going to school and pursuing literary professions.

Bengali cottages are built of mud or mat, bamboos and straw. The walls are either built of mud or made of

mat or straw. The posts (pillars) are either of bamboo or wood. The roof



A BENGALI COUNTRY HOME.

is generally thatched with straw on a framework of bamboo, sloped to shed the water easily.

Numerous rivers in the country make bridges a necessity for the convenience of traveling. These bridges are often made of bamboo and can be easily moved or put up in case of necessity. Many of the rivers have boat ferries, pulled from shore to shore either by oars or by ropes fastened to the boats from both sides of the river.

Rice is the principal product, and the staple food of Bengal. Fish form an important article of food, and are found in the rivers in abundance. Vegetables are also to be had in plenty, and are used freely.

Wooden
shoes.

There is a custom of wearing wooden shoes or sandals in the country, sometimes with leather straps and sometimes with wooden knobs to keep them on.

Spoons and forks are not in use in general, but are being introduced in more advanced society. Most of the people use their fingers in eating. They sit on the floor to eat; some on mats and carpets, others on low wooden stools, but always crossed-legged; some sit down in the kitchen, others in drawing-rooms. Some eat on banana leaves, others on earthen, brass, or stone plates. They bathe every day before midday meals.

There are two principal meals a day, at about ten or twelve A. M., and at six or eight o'clock at night. Some eat their last meal as late as ten or eleven P. M. There are others who have

a little lunch in the morning at six or seven o'clock.

The Oriyas.

The Oriyas are found in Orissa, situated on the southwest of Bengal along the sea. They number over eleven million, more than double the population of the whole of Canada. Their language is very similar to Bengali, both being of the same Sanskrit origin. The people are more backward than the Bengalis, and education is not so much spread.

“The Oriyas are,” to quote the words of Mr. Beverley, “even more timid than the Bengalis. Conservative to a degree, they are wanting in enterprise, contented to follow the practise of their forefathers, and evincing a thorough dislike of all modern improvements. The same characteristic makes them the most bigoted and priest-ridden people in India.”

**National
Characteris-
tics.**

The Hindustanis.

Northwest of Bengal, along the valley of the Ganges, lies the wide, extensive country of the Hindustanis,

Their Country.

covering an area of 250,000 square miles. These people speak a language, which, while having several dialects in different parts of the country, can be called the French of India. It is more or less understood all over the country, being a mixed language of Arabic, Persian, and Sanskrit. The language originated in the camp of the Mohammedan emperors, where soldiers of these three nations lived together, and by their frequent and constant intercourse this wonderful language was produced. It is spoken to-day by a population of over 75,000,000, almost equal to the population of the whole of the United States with Alaska and Hawaii together.

Manner of living and dress.

Hindustanis are hardier and stronger than the Bengalis, and larger in stature and growth. Their principal food is wheat and corn, of which they prepare a kind of cakes called *Chapati*.

They dress more tightly, their climate being colder. They are fond of the *Turban* or *Head-dress*, a long piece of cloth, white or colored, about twenty yards long wound around their head. They use a kind of shoes manufactured in the country.

Their houses are generally built of mud or clay, and not having so much rain as Bengal, often they do not need any roofing except mud; but most of the houses in town are roofed with baked tiles.

There are not so many streams or watercourses as in Bengal, hence the necessity of irrigation for agriculture. Deep wells are sunk in the fields and worked with Persian wheels to irrigate the fields. Some of the wells are as deep as 300 feet.

Hindustanis are more conservative and bigoted than the Bengalis. They love to cling to their old manners and customs even to-day. They are as a whole more rough and haughty, imperious and warlike.

The Punjabis.

Still farther up in the northwest, reaching as far as the frontier, is the land of the Punjabis. The country derived its name from the Persian *Punj* (five) and *ab* (water), the land of the Five Waters; namely, the five tributaries of the Indus. The country is plain and fruitful, and has an ex-

Origin of the
name.

Character.

treme climate. The people are more hardy and strong, and probably the largest in stature. Many of them are in the British regiments serving as soldiers. They are a great warlike people, and number over 26,000,000.

There is a peculiar custom prevalent among this nation of women dressing themselves with a kind of pantaloons and flowing shirts, unlike the rest of the Indian women.

The Mahrattas.**Their
country.**

South of the Punjab and the North-western Provinces, west of Bengal and Orissa, stretching up to the western sea, lies Maharashtra—the country of the Mahrattas. The area may be estimated at 110,000 square miles, and the population over 20,000,000.

National cus-

The Mahrattas are a small race of people, but hardy and active. They always go about with big turbans on their heads, each tribe or clan having its distinctive mark or color. Their women go about more freely than those of northern India.

They are very bigoted and proud, hating other nations with great hatred.

Mahrattas are very intelligent and bright. They were the rulers of a great part of the country at one time. Mahrattas are strict vegetarians.

Gujeratis.

Gujeratis inhabit the peninsula of Gujerat on the west coast of India. They are noted for their mercantile enterprise. They are much like their next-door neighbors, the Mahrattas, but not so enlightened. The country is well watered by several rivers, and is productive; but they have suffered terribly during the last famine.

There are several agricultural tribes in Gujerat. They generally live in villages. Their houses are more comfortable and the people are well clad. One of these clans called *Kunbis* has the singular custom of celebrating their marriages only on one particular day of the year.

Peculiar custom of marriage.

The Rajputs.

There are several tribes of warlike people inhabiting the west central part of India, called the Rajputana. These tribes are generally denominated as

Country.

Rajputs. The whole territory is divided into twenty-one native states, governed by the Rajput princes. It covers an area of 130,000 square miles. The population is over 10,000,000.

The same.

The Rajputs are usually very bigoted and conservative. They are very warlike and full of a ruling spirit. Their name signifies "sons of the king" (princes). They also call themselves "children of the sun."

"The poorest Rajput of this day," says Tod, "retains all the pride of ancestry, often his sole inheritance; he scorns to hold the plow, or to use his lance but on horseback. In these aristocratic ideas he is supported by his reception among his superiors and the respect paid to him by his inferiors."

Jews of India.

The money-lenders of India are generally a tribe of Rajputs called the Marwaris. They are the Jews of India. They exact exorbitant usury from the poor, and oppress the needy to ruin and destruction.

Having noticed in brief some of the principal nations of Indian people, we shall now direct our attention to some of the baneful customs prevailing in the land.

Social Evils.

**"O Father, touch the East with light,
The light that shone when Hope was born."**

As a venomous insect hidden inside the beautiful rose eats away the petals and mars the beauty of the flower, so superstitious and barbarous customs—nay, corrupt and degraded social manners, are eating away the very vitals of beautiful India to-day. It is with a benevolent hope of curing the disease, that we attempt a short description of some of these social evils. We shall first of all mention the awful system of

**Hidden
disease.**

Marriage.

One of the crying evils of India is its perverse system of marriage. Marriage in India is a religious necessity, and that because offspring is also a religious necessity; for according to some theological teaching a man can not get out of the purgatorial penitentiary after death until his children on

**Marriage
necessity.**

earth make special sacrifice and oblations on his behalf. Hence an unmarried or childless man or woman is looked down upon with contempt. So much so that people do not like to see such persons the first thing in the morning, fearing lest their whole day would be spent in misfortune.

Po'ygamy.

If any fail to have an issue from their first marriage they marry more than once, their number of wives being only limited by their means of support. Rich people count their wives by pairs, princes by tens, while kings and emperors by scores and hundreds. In many instances if the former wife is impotent, or afflicted with an incurable disease, even after giving birth to children, the husband marries the second time; but whenever polygamy is practised, peace and harmony take their flight from that home, leaving jealousy and envy, fighting and quarrelling to demonstrate the evil of the system by bringing a very hell upon earth.

Again, marriage being a sacred necessity, parents count it their incumbent duty to marry their children.

Therefore it is no wonder that they should be very anxious to pay off their debt by performing this duty as early as possible. Hence the custom of early or child marriage. Rich people marry their children while they are yet far



INDIAN BRIDE AND BRIDEGROOM.

below their teens. Sometimes girls of three years are married to boys of nine or ten : whereas in a good many cases marriage takes place even earlier than that. For instance, IN BENGAL ALONE THERE ARE 3,901 BABY WIVES UNDER ONE YEAR OLD.

Unmarried
girls a dis-
grace.

If a father can not succeed in getting his girl married within eight or ten years of age he is considered un-



A NINE-YEAR-OLD WIFE.

fortunate. He is very anxious to get rid of his daughter at or before that age, it does not matter how. Sometimes he has to bribe the bridegroom or his parents to marry his daughter,

and thus save himself from social disgrace and degradation. If he has no means he has to borrow or beg, sell or mortgage his property; he must do it or lose his social rank. In case of failure, he is degraded from society.

Unmarried daughters are considered the greatest burden of Indian parents. Sometimes a great sum of money has to be paid to procure a good bridegroom. They have their prices by thousands of rupees (Indian money), besides a full supply of ornaments, jewels, gold and silver, silk and satin, and household furniture often being demanded from the father-in-law. If the bridegroom is a student all his school or college expenses must be met, and all responsibility up to certain university examinations must be undertaken. In addition to this, during the year there are several festival days on which valuable presents must be sent to the bridegroom. If the son-in-law is not respected, or he is not properly paid, daughters have to suffer persecution or ill treatment for it. So a loving father with natural affection is forever under obligation to his son-in-law,

Expenses of
marriage.

INDIA'S MILLIONS.

Unequal
matches.

Again, if they do not or can not pay so much they have to marry their girls to either poor people having nothing to support their wives or to old men having wives, children, and even grandchildren. Since marriage is such a necessity, and giving in marriage is an incumbent duty, the non-performance or omission of which brings inevitable social degradation and disgrace, parents sometimes even consent to such unequal relationships. Girls of eight or ten have often been known to be married to men of sixty or seventy.

Marriage by
post.

As boys and girls have very little choice in marriage, even when they are grown up, the parents or other relations attend to the whole business, and the bride and bridegroom do not even get to see each other until after the marriage ceremony is performed. Among some nations the ceremony is performed while the bride and bridegroom are kept in two different houses and the marriage covenant is entered upon by means of a messenger running to and fro. This might almost be called a "marriage by post." The

parties in India have to take their lot by chance alone. Sometimes one gets a blind, lame or deformed wife or husband to their great disappointment and surprise. There being no inter-marriage between different clans or classes allowed in India, marriage becomes all the more difficult.

Owing to these and a thousand other disadvantages of marriage, girls are always considered inauspicious offspring, and are almost universally undesirable. Indian mothers consider their daughters "fiery baskets" on their heads; hence the monstrous custom of female infanticide. Though this barbarous custom has been abolished by the British law, yet it is practised to some extent in many cases. "Infanticide, properly speaking, is the deliberate murder of a child at its birth, but there are other forms of the practise, which consist in permitting the child to die, without any direct act towards that end. The degrees of guilt in these forms vary enormously. There may be the fullest intention to cause death, or only a half conscious hope that the child may

female in-
fanticide.

not live.'* Can there be imagined customs more barbarous? How one evil only paves the way for a hundred others to follow in its train! God have mercy on dark India!

Purdah or Seclusion.

Meaning.

The melancholy custom of confining the feminine sex to the inner apartments of the house, secluded from all outward communication is commonly called zenana or purdah, the latter word signifying a curtain; hence it properly means, the custom of women sitting behind the curtain securely screened from the view of the opposite sex. This custom originated with the Mohammedans, who are very particularly strict as to its observance, in fact this is one of their incumbent duties of religion.

Origin.

According to Mohammedan law no part of a woman's body should be exposed to public view, from the crown of her head to the soles of her feet. A woman violating this law will have fiery robes around her body in hell. Not only are the Mohammedan women

forbidden to show any part of their body to those of the opposite sex (with a few exceptions), but also to look upon them. Once upon a time Mohammed was sitting in his drawing-room, so runs the tradition, with his wives (he had about fourteen wives), and there came Omar of Medina, a blind man, to have an interview with him. No sooner was he seen at a distance coming toward the prophet (?) than Mohammed asked the ladies to retire to the inner apartment. To this injunction they objected, saying, "What harm is there if we stay, for he being blind would not see us?" "But you would see him," replied Mohammed, "and it is just as unlawful."

**Example of
Mohammed.**

Mohammedans in all parts of the world are very particular therefore to adhere to the strict injunction of their prophet. The following strange story is current among Mohammedans in India. Once a lady of high society was ill and sent for the doctor, who wanted to see the patient when he came. This could by no means be granted, as she was a lady, the doctor a man; so the doctor had to

**An odd way
of feeling the
pulse.**

be satisfied with having one end of a piece of thread tied to her hand, while he, being in the outer court of the house, held the other end of it; and thus feeling her pulse he prescribed. Such is the strong prejudice of seclusion among them. This system is binding even after death, for a dead body can not be looked upon by the opposite sex.



SILVER PALANQUINS OF AN INDIAN PRINCE.

When Mohammedan ladies travel on the railway they must be accommodated in separate cars reserved for them. They come to the station in a shut-up carriage or palanquin, carried by four men, and when she has to step out of it into the car she is screened from all sides to obstruct the public view. Not only are the Mohammedan ladies subject to this custom, but it is equally in vogue among all classes in northern India, though not so much in the South.

**Traveling in
R. R. cars.**

If a man were to go to an Indian home he could sit only in the outer court with the men, he would have no access to the inner court where the ladies live. It would be considered criminal trespass if one attempted such a thing. For a stranger to enter within the walls of an Indian home is as much of an outrage as to enter a lady's bedroom, and probably more so.

**Visiting in
India.**

Women are not allowed to go out in the open air, except the poor laboring classes, whom necessity compels to break the custom. The other day the whole city of Calcutta was beauti-

**King Ed-
ward's Coro-
nation.**

fully illuminated on the occasion of King Edward's coronation; thousands of men were out in the evening, but no women were to be seen in the streets. All they could see of the procession would be by peeping through the windows by stealth.

On account of the above custom the women of India are destined to remain ignorant of what is going on in the outside world, and consequently female education is at a great discount in India. Girls can not be sent to school with boys, nor can they go out anywhere for lessons. So if they are to learn anything it must be within the four walls of their own home.

Ignorance of women.

All this is mainly due to the mistaken idea that prevails in India as to the utter worthlessness of women. "There are many Hindu sects in India, but upon two points we all agree—the sanctity of the cow and the depravity of women."—*Hindu Saying.*

Their worthlessness.

'Q. What is the chief gate to hell?

'A. A woman.

'Q. What bewitches like wine?

'A. A woman.

'Q. Who is the wisest of the wise?

'A. He who has not been deceived by women, who may be compared to malignant fiends.

'Q. What are fetters to men?

'A. Women.

'Q. What is that which can not be trusted?

'A. A Woman.

'Q. What poison is that which appears like nectar?

'A. A Woman.'

"So runs an Indian catechism on moral subjects written by a Hindu gentleman of high literary reputation. Such are the views that paganism has made possible."

'Women,' says an Indian proverb, 'are a great whirlpool of suspicion, a dwelling-place of vices, full of deceits, a hindrance in the way to heaven, the gate of hell.'

'Never put your trust in women,' says another. 'Women's counsel leads to destruction.'

'Hear now the duties of a woman,' writes the Indian lawgiver Manu. 'By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.... Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped by his wife.'—*Across India, etc.*, p. 202.

Such is the condition of 145,000,000 miserable souls in India, doomed to a lifelong imprisonment, leading a life—nay, a mere shadowy existence—within the ghastly tomb of the four walls of their dismal dungeon, mistakenly called their home. They almost double the entire population of the United States. They are far more in

Their numbers and our responsibility.

number than all the men and women, boys and girls of the whole of North and South America taken together. Think of their number, and think of their miserable lot; and yet only three-fourths of a million of this great host know anything about reading and writing. Over 144,000,000 of them can neither read nor write, and are not under any instruction. So the great mass of them are hopelessly ignorant—ignorant of everything, temporal and spiritual. They are altogether ignorant of the glorious fact that a Savior came into the world for them and gave his life to save them from sin and depravity, and to raise them to virtue and sanctity; but in their ignorance and gross darkness they are heedlessly hurrying to everlasting and inevitable destruction.

“Must they truly be consigned
To the pit and there confined,
Since the blessed Savior shed his
blood for all?”

Widowhood.

Q. What is cruel?

A. The heart of a viper.

Q. What is more cruel than that?

A. The heart of a woman.

Q. What is cruellest of all?

A. The heart of a sonless, penniless widow.—*Hindu Saying.*

Since marriage takes place so very early in India, there are widows of all ages. In Bengal alone there are 538 widows who are under one year old. Think of these babies! before they have completed a year of their existence they have been already married and have lost their husbands. There are 77,000 widows under ten years of age and 25,000,000 of all ages. Huge figures moving among thousands and millions!

**Baby
widows.**

Can you imagine that these 25, 000, 000, bereft as they are of all joys of life and pleasures of love in conjugal relation at the prime of their lives, are never more to marry again? Hundreds of thousands of them even do not know what marriage is in fact. This is not all.

**No remar-
riage.**

“Widowhood in India is not only a

Suffering of
Indian wid-
ows.

lifelong sorrow, but a lifelong curse. It is believed to be the effect of some horrible crime committed by the woman in a previous life (for they believe in transmigration of souls) — a crime for which her husband has been punished. He has died, but she must suffer. Of course! it is her fault."

"The widow in India must wear a single coarse garment, white, red or brown. She must eat only one meal during the 24 hours of a day. She must never take part in family feasts with others. She must not show herself on auspicious occasions. People think it unlucky to behold a widow's face before seeing any other object in the morning. A man will postpone his journey if his path happens to be crossed by a widow at the time of his departure. The relatives and neighbors of the young widow's husband are always ready to call her bad names, and to address in abusive language at every opportunity. There is scarcely a day of her life on which she is not cursed by these people as the cause of their beloved friend's death."

A widow is not allowed to keep

long hair, of which an Indian woman is so remarkably fond. She thinks it worse than death to lose her hair, and yet she must do it. Again, as soon as a woman loses her husband, her much loved jewels are all taken away; she is not allowed to put them on in her whole life. She is a curse to the family, and a burden to society, wishing death every day of her miserable and doleful existence.

The following extract written by an Indian widow gives a glimpse of their sad condition:

“O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that some one would save us. No one has lifted up his eyelids to look upon us, nor enquire into our case. We have searched above and below, but thou art the only one who will hear our complaint; thou knowest our impotence, our degradation, our dishonor.

**A pathetic
prayer.**

“O great Lord! our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in the jails for life are happier than we, for they know something of the world. They were not born in prison, but we have not one day—no, not even in our dreams—seen thy world. To us it is nothing but a name; and not having seen the world, we can not know thee, its Maker. Those who have seen thy works may learn to understand thee; but as for us, we are shut in, it is

not possible to know thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying."

Living tombs.

"The Indian woman as bride goes inside her husband's house, and never or scarcely ever goes out again till she is carried out to be buried at her death. For the rest of her life she is hidden there in a living tomb. And if she be a widow that tomb becomes a prison-house of pain, from which unnumbered cries, such as that we have just read, go up to God."

They are waiting.

Who will go and announce the acceptable year of the Lord? Who will proclaim the glorious liberty to them that are bruised? Who will go to tell them of the Woman's Friend who came to set them free? Luke 4:18, 19. "He sat once by the wayside, not thinking about millions, but about one. He was very tired, but not too tired to care about her sorrows, her shame; to talk to her, to bring her home to God. And we, amid life's many claims who say we follow him, have we cared for one of these in India, as Jesus cared that day?" *

They are anxious to hear of this wonderful Savior; They have been waiting for ages, and are wistfully looking for you to go over to tell them the story of the cross that has raised you so high in the world. How long shall they wait? Oh, how long?

Caste.

The caste system is one of the crying evils in India. The entire community is divided into several sects or divisions which originally started from some professional distinction or natural predilection. Originally there were four main castes or divisions: the Priests (Brahmins), the Warriors (Khshatrias), the Merchants (Bai-shyas) and the Slaves (Sudras), each keeping his own caste pure from intermingling with another. According to the inevitable law of division minor sects and subsects have arisen in course of time, and are being multiplied every day.

The manners and customs of different castes vary considerably. The one hates the other as bitterly as a Jew

Strict separation.

would hate a Samaritan or a Gentile. They seldom eat one another's food. Even the water touched by one caste would be unfit for use by another caste. If one of an inferior caste happened into the house of one of a superior caste all the eatables in the house, all cooked things, and all water would be polluted, and must be thrown away. The least possible contact with a low caste man would necessitate ceremonial cleansing or immersion. Sometimes even the treading on shadows made by a low caste man is enough to contaminate a person with a ceremonial impurity.

While customs like this remain in force one need hardly be told that intermarriage is impossible among castes. Hence marriage becomes hard to accomplish, and often unsatisfactory. So strict are they in observing this groundless nonsense, for which they claim divine origin and sanction, that a man would sooner die of starvation during the famine than eat food cooked by one of a lower caste.

It has entered so deep into the systems of the Indian life, and taken such

strong root in the Indian heart, that even among the so-called Christians of some parts there is a custom of having separate cups in communion service for different castes. What nonsense! What folly

**Caste among
Christians.**

It is because of this ruinous system that India is chafing under the foreign yoke for generations, and being left far behind the train of progress and civilization for ages. It is this baneful custom that fills the Indian brain with pride and haughtiness, so that a boy of the Priest class, though he be void of all qualifications for the sacred office, and could do better in some other trade, would rather beg than condescend to do something outside of his profession, as he would consider it vile and mean. Europeans often, though innocently, offend Indians by asking them to do things which they consider beneath their dignity to do. This is natural pride; this is vain glory of life. (1 John 2:14.) Who but Christ can break the fetters of age-honored customs?

**Cause of so-
cial degrada-
tion.**



NOMADIC TRIBE OF BENGAL.

Religion.

“Of a man or of a nation we inquire first of all: What religion had they? Answering this question is the giving us the soul of the history of the man or the nation. The thoughts they had were the parents of the actions they did; their feelings were the parents of their thoughts; it was the unseen and the spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact of them.”—*Carlyle*.

As the national history and life of a people are indispensably related, and inseparably connected with their religion, and as these two are always wonderfully interwoven with each other, we can not afford to be indifferent or to remain ignorant about the different religions of India, if we want to know anything about that “continent of nations.” We shall therefore turn now to the different systems of religion that exist in India to-day. Their number being so many, notice will only be taken of the principal ones in succession. The following are the principal religions of India: Hinduism, Buddhism, Jainism, Sikhism, Mohammedanism and Zoroastrianism.

Principal Religions of India

Hinduism.

Hinduism includes such a variety of creeds and doctrines that it has often been called an "encyclopedia of religions."

Definition.

"Hinduism is not," says one of her own sons, "and never has been a religious organization. It is a pure social system, insisting on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. . . . It is perfectly optional with a Hindu to choose from any of the different religious creeds with which the Shastras abound; he may choose to have a faith and creed if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shastras, or a skeptic as regards their authority, and his position as a Hindu can not be questioned by anybody because of his beliefs or unbeliefs, so long as he conforms to social rules. This has been the case with Hinduism in all ages, and has not been brought

about by the so-called transition state we are now supposed to live in.'

It is from such a conglomeration of ideas and creeds, and from such a hodgepodge of orthodoxies and heterodoxies, faith, and unbelief, that we are to get our notion of what Hinduism really is. So we shall, first of all, notice the Sacred Books of the Hindus—the authority and guide of the whole system.

The Sacred Books.

The Vedas are the most ancient and time-honored books of India. They are considered to be the very words of their god, and are supposed to be infallible in their teachings. They are four in number: *Rig-Veda*, *Yajur-Veda*, *Sama-Veda*, *Atharva-Veda*.

The Vedas.

"The general form of the Vedas," says Dr. Whitney, "is that of lyric poetry. They contain the songs in which the first ancestors of the Hindu people, at the very dawn of their existence as a separate nation, while they were still only on the threshold of the great country which they were afterward to fill with their civilization, praised the gods, extolled heroic deeds, and sang of other matters which kindled their poetic fervor."

The *Rig-Veda* is the Veda of praise. It is full of hymns addressed to the various gods of the ancient Hindus. There is nothing divine about it of course.

Yajur-Veda is the Veda of sacrifice. It contains directions to the priests about sacrifice.

Sama-Veda contains sacrificial hymns.

Atharva-Veda teaches how to appease the gods and secure their favor, to destroy human and ghostly enemies. It is the Veda of prayer, charms and spells.

**Philosophical
works.**

The Darsanas or philosophical books are six in number, teaching different aspects of the Hindu philosophical systems.

Traditions.

The Puranas or traditions of the Hindus, are eighteen in number, containing all legendary and superstitious and fabulous stories of their gods and goddesses. Most of them are as ludicrous and ridiculous as Aesop's fables or fairy tales, with regard to their authenticity or historical value.

**Epic poem:
and law-
book.**

To these may be added the celebrated *Epic Poems of Ramayana and Mahabharata* and the *Code of Manu*, which last is the most important moral code or law-book of the Hindu system.

Religious Rites.

Having noticed in brief the Sacred Books of the Hindus we shall proceed to describe a few of their religious rites and ceremonies,

DISPOSAL OF THE DEAD.

The Hindus seldom bury their dead. The general custom is to cremate their dead bodies, and that as soon after death as possible. If a person dies at night they must take the body out of the house for cremation before daylight. Certain curses they believe would overtake the house if this is neglected. Again, when they perceive that death is inevitable and sure they take the dying person out of the bed and make him lie down on a mat in the open courtyard, and there allow him to die. If a person dies in his room the house is defiled and polluted. Sometimes if possible the dying person is carried to the river Ganges, and left to die there on its bank with his feet in the water and his head on the shore. Persons thus expiring acquire much merit and secure right to heaven. Often the dying person in extreme agony and pain, exposed to the inclement weather, lingers in the open air or on the riverside for several hours. Some die solely because of such barbarous rites, who would otherwise probably

Exposure before death.

have recovered all right. Some such cases have been rescued, and the supposed dying persons have recovered and lived for years afterwards. All this is done in the name of religion.

Cremation.

The dead body is carried by two or four men on a bamboo or wooden bed, clad with new white clothes, to the river or pool. They can not cremate the dead anywhere they like, it must be near some water. After the cremation is over they throw the ashes of the dead body into the water.

There is another cruel custom in connection with cremation. The nearest relative of the dead must first put fire into his mouth, and to his face, and then the others will do the rest. The son therefore is required to start the fire on the dead body of his father or mother. It is indeed an inhuman custom, to say the least.

SRADDHA.

After the death of one's father or mother, or other near relative, a man must subject himself to a system of hardship and penance in honor to the departed as an expression of his sor-

row and grief for the dead. He is to go about barefooted, has to put on a coarse or plain cloth like the widows, and is not allowed to sit upon any cushioned seat or wooden chair. He must not comb his hair, he must not eat twice during the day, he must not use any salt with his food, he must not have any palatable dishes or fish or meat or any condiments. He shall have to cook his own food and must not eat food cooked by another, whoever it may be. He is allowed to cook only once, and that in one pot, and the foods must be all cooked together. If it is burnt, or otherwise becomes unfit for use, he must go without a meal that day. He must use a new vessel to cook in every time he cooks. He must give the first morsel of his food to a crow or raven, and wait until it is eaten, and then he may eat. These he must do for a period of thirty or forty days, according to the caste to which he belongs.

Penance for
the dead.

After the days of penance are over he is to perform what is called *srad-dha*. It consists in making a great feast for the Brahmins or priests, who

**Praying for
the dead.**

come to his house, read from the sacred book in Sanskrit and offer some gifts to the god. The host must feed them sumptuously, give them valuable gifts of wearing apparel, household furniture, and useful utensils, besides gold and silver. Sometimes thousands of dollars are spent for these things, by which they believe the departed soul is relieved of its sufferings in the next world. Therefore every dutiful son must perform such foolish religious rites. If he does not do it he is looked down upon, and often excommunicated from society. If he has no money to spend in feeding the priests, he must borrow or beg, and thus go to ruin forever, never to rise again—not being able to pay off his debts. He often leaves it as a burden to encumber his descendants. It often involves the ruination of a prominent and prosperous family forever, but there is no help. Oh, the depth of satanic bondage!

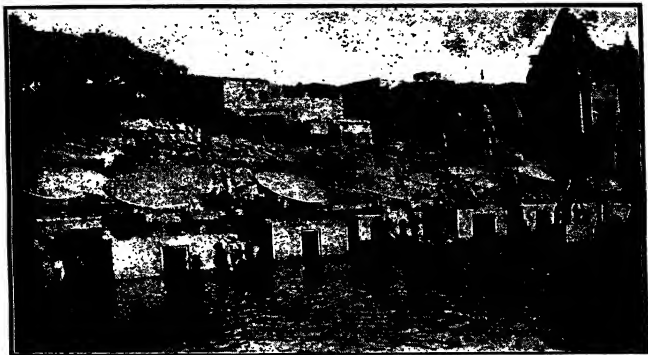
**Offering to
the priests.**

It is perhaps not out of place to mention right here that the cow, being a sacred animal, even regarded as the very incarnation of the goddess her-

self,—if one of them dies an unnatural death, the owner must undergo the same ceremony for it as he would in case of his father's death.

Penance for
the dead
cow.

PINDI.—Generally a relic is preserved from the fire at the cremation of a dead body. Often a piece of bone is kept, and this is taken to Benares,



BENARES—PRIESTS SITTING ON THE RIVER-BANK TO OFFICIATE FOR THE PILGRIMS.

one of the sacred cities of India, and a famous place for pilgrimages in the Northwest Provinces. Another *sraddha* ceremony is there performed in the same way, spending money and

 offering to
 the dead.

gifts. This is called offering *pindi* to the departed, and it satisfies the hunger and thirst of the deceased. This is simply another money-making scheme invented and imposed upon the natural affection of men by the avaricious priests.

Sacrifice:

SACRIFICES.—The custom of sacrifices is as old as humanity. It is to be found everywhere, in every nation in some form or another, and it is to be found in India also. Animal sacrifice is very extensive in use, but human sacrifice is also enjoined in the Hindu books, though it can not be performed on account of human obstacles (government and law) in civilized territories.

Often people make vows to the gods for different kinds of sacrifices in case of their success in their enterprise and deliverance from danger, offering sacrifices in various temples.

Gods of the Hindus.

Multiplica-
 tion of dei-
 ties.

Wherever there has been a deification of created objects in preference to the Creator, an enormous multiplicity of gods and goddesses has been an



HANUMAN—A HINDU GOD.

inevitable result, and a necessary sequence. It appears very plain that when men begin to worship created objects, physical forces, and natural phenomena in various forms or orders, it does not give any real satisfaction, nor are their inward cravings after the unknown God satiated thereby. Hence of necessity there is a growing increase of the number of gods, swelling from time to time with new additions.

Ancient Indian Gods.

As this is a universal law and an axiomatic truth, it is also true in India. The early ancestors of the Hindus began their idolatry by worshipping the natural phenomena and physical and material forces; such as, sky, dawn, wind, rain, etc. Soon new gods were invented and canonized, and their number steadily increased until it reached to 330,000,000—until almost everything they could think of, either in heaven above or earth beneath, every object, whether animate or inanimate was deified and made a god or goddess. It is impossible to mention them by name; all that is possible is to speak of a few of the prin-

incipal gods and goddesses of India, in order to give a brief idea of their character and work.

DYAUS-PITAR—HEAVEN FATHER.

In the very early period of the history of Aryan nations, even before their separation from one another, they all used to worship the beautiful sky under the name of Dyaus-Piter (Heaven or Sky-Father). The primitive Hindus seem to have been worshippers of natural phenomena and physical forces. Sky-god.

PRITHIVI—EARTH.

Later on they joined Prithivi or Earth with Sky or Heaven-God and married them together. Earth.

VARUNA.

The next conception of God to be found in the ancient Hindu books is Varuna. He is also a representation of Heaven and is the same as the Greek *Ouranos* (Heaven). In later ages Varuna became simply the name of the god of the ocean. Ocean god.

INDRA—GOD OF RAIN.

Indra was afterwards added to the number of the gods. He is the god

Rain-god.

of rain, and was much worshiped by the Aryan farmers. In later ages he became the king of the gods. He rides on his famous elephant, and wields his thunderbolt as his weapon in battle. His whole body is full of eyes. A filthy story is told to account for their origin: He was drawn away by lust to commit lewdness with the wife of his own teacher, who, finding out his guilt cursed him so that his whole body became full of shameful scars. At his repentance and entreaty the teacher changed them into eyes.

**His vile sin
and the awful
result.**

AGNI—FIRE.

Fire-god.

Agni is the god of fire. He is praised and adored in the Vedas very prominently. This being one of the most useful natural elements, the Hindus worshiped it from a very early date.

VAYU—WIND.

Wind.

He is often mentioned in the *Vedas* together with the god of rain (Indra) riding on the same chariot. The wind and the rain being associated together there is no wonder that the Hindus would deify and worship them together.

MARUTS—STORM GODS.

To worship and adore the higher power is inherent in human nature, so when the Hindus found the terrible effect of storms they began to entreat them as gods to save their houses and property.

Storm.

SURYA—THE SUN.

This the Hindus began to worship as the origin of all heat and light from a very early date, and the worship of the sun is practised even to-day. In the morning when the Hindus bathe in the sacred river Ganges, or anywhere else, they can be seen after their ablution to be addressing their prayer to the sun.

Sun.

USHA—THE DAWN.

Seeing the beautiful dawn in the morning before sunrise the Hindus were struck and began to adore it as a beautiful goddess.

Dawn.

VISHNU—GOD OF PRESERVATION.

He is the second person of the Hindu triad, into whose hands is committed the preservation of the universe. He is the husband of the goddess of wealth, Laksmi. Vishnu is

Second person of the triad.

worshiped in every house in the form of a piece of stone painted purple with vermillion.

LACKSMI—GODDESS OF WEALTH.

His wife.

She is the wife of Vishnu, and daughter of the third person of the Hindu triad, Siva, the god of destruction.

VISHVAKARMA—ALL CREATING.

**Architect
god.**

This name was given to the architect god. Whenever anything is to be constructed in heaven he is to be summoned.

PRAJAPATI—THE CREATOR.

Creator.

He is considered the god who is the first cause of this universe, from whom the whole thing sprang; but the name is also used as an epithet of the sun.

VACII—SPEECH.

**Goddess of
speech.**

She is considered the goddess of speech personified, who was the first means of imparting divine knowledge to men.

SOMA—A SPIRITUOUS DRINK.

**Liquor
deified.**

“The simple-minded Aryan people,” says Prof. Whitney, “whose

whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid (Soma) had the power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural power, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it, became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefor were sacred."

The Soma is the juice of a creeping plant, and is intoxicating when fermented. The Hindus used to drink it themselves, and to offer it as libations to their gods.

YAMA—DEATH.

Yama is supposed to be the lord of the departed spirits, and also the cause of all mortality. He is believed to be the judge of the dead and the punisher of the wicked.

Death.

BRAHMA.

**First person
of the triad.**

The first person of the Hindu triad. He is the father of all. According to tradition he first created water and deposited in it a seed, which became a golden egg, from which he himself was born. Brahma has four heads, whose origin is explained in the following way: "Beholding his daughter Satarupa, he lusted after her. As she tried to escape, four heads were made to look at her. When she sprang into the sky a fifth head was immediately formed. Siva (the third person of the triad) is said to have cut off the fifth head with the nail of his left hand."

His character.

"He is said to have told a lie and to have hired the cow Kamdhenu to bear false witness for him."

Brahma rides on a swan and lives in a heaven 800 miles long.

SARASVATI—GODDESS OF WISDOM.

**Goddess of
wisdom.**

Vach or Speech is the same as this goddess, and she is the wife of Brahma. She is said to be the inventress of the Sanskrit language, the sacred tongue of the Hindus. She al-

ways sits on a lotus. Sarasvati is worshiped by all the students in India during the winter season with great pomp.

TULSI—A SMALL PLANT.

Tulsi plant is considered the incar- **Family god.**



**A HINDU WOMAN WORSHIPPING THE
TULSI PLANT.**

nation of the Hindu goddess and is worshiped in every home by the women, who bow down to it and say their prayers.

MOON.

**The Moon's
wives.**

The Moon is one of the gods, who has twenty-seven wives, which are the different constellations in the sky.

THE PLANETS.

Planet gods.

Mercury, Venus, Mars, Jupiter, Saturn, Neptune are all gods.

NARADA.

**A musician
given to dis-
cord.**

The heavenly musician Narada is one of the gods of heaven. His chief occupation seems to be creating feuds and quarrels among men and gods.

KALI.

**A popular
and blood-
thirsty god-
dess.**

Kali, the wife of Siva, is one of the most popular goddesses in Bengal. It is impossible to conceive anything more hideous and abominable than the image of this goddess. Kalighat, the southern suburb of Calcutta, is noted for the famous shrine dedicated to this goddess. Pilgrims come from all quarters to visit this temple, to sacrifice to the goddess, and to bathe in the river flowing past the temple, with a hope of washing away their sins. In earlier days human sacrifice was made to her. Even as late as 1866, during



GODDESS KALI.

the great famine, human heads with flowers were found in her temple. The secret worship of this furious goddess is too repulsive for description.

The following is quoted from one of the Tantras describing this goddess.

“One should adore with liquor and oblations that Kali, who has a terrible gaping mouth and uncombed hair; who has four hands, and a garland formed of the heads of the demons she has slain, and whose blood she has drunk; who holds a sword in her lotus-like hand; who is fearless and rewards blessings; who wears two ear-rings (consisting of two dead bodies); who carries two dead bodies in her hands; who has terrible teeth, and a smiling face; whose face is awful; who dwells in burning-grounds; who stands on the breast of her husband *Mahadeva*.*

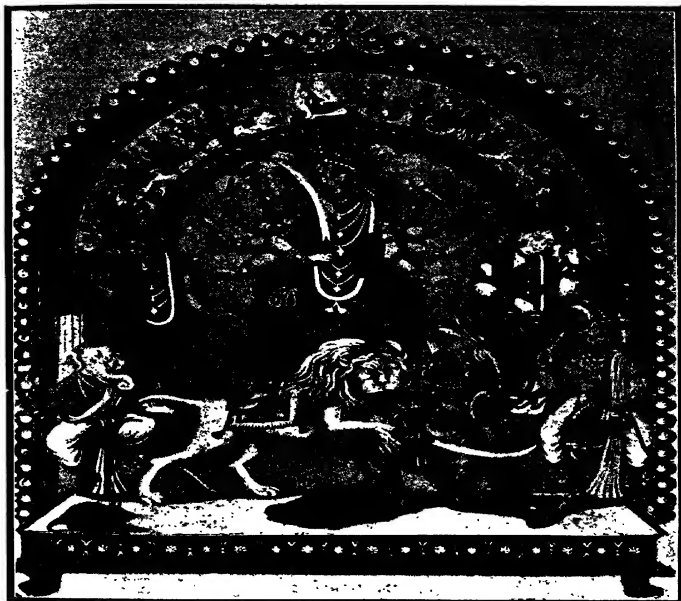
She is one of the most blood-thirsty deities of the Hindus. It is said that the blood of a tiger satisfies her for 100 years, and that of a man for 1000 years. She is often worshiped at the time of plagues and epidemics.

DURGA.

Durga Puja, or the worship of the goddess Durga, is the chief festival in Bengal. The festival comes during fall, when all the schools and colleges, courts and offices are closed for the occasion. The worship lasts for ten days. Friends and relatives are invited and entertained; new clothing and valuable presents are generally exchanged. After the worship the idol is thrown away into some river or lake. This goddess is another repre-

Ten-armed
wife of
Siva.

* Mahadeva—great god. Another name for Siva.



THE GODDESS DURGA.

LACKSMI

SARASVATI

GANESH

KARTICK

sentation of Kali and has ten arms. She rides on a lion, treading upon a monster. She is the wife of Siva.

KARTICK.

Deified pride. Kartick is the son of Durga, and is worshiped as the god of beauty. He rides upon a peacock, the emblem of pride.

GANESH.

**The Hindu
"Horse-
shoe."** Ganesh, brother of Kartick, is worshiped as a god of good luck. In every house his picture is kept on the door-post as a sign of good luck. His name is a charm that ensures success in every enterprise. His form is quite the opposite of his brother Kartick. He has an elephant head and trunk on a human body, which present a most hideous appearance.

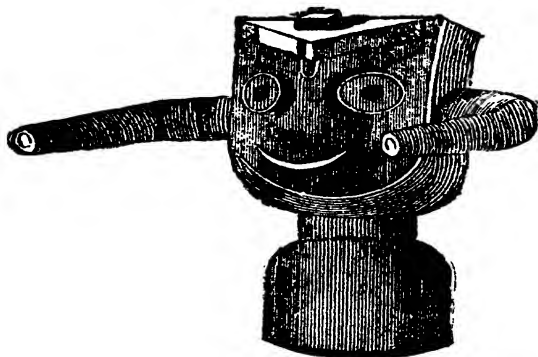
The following story is often told to account for his strange appearance. Soon after his birth, his uncle Saturn, the god of misfortune, came to see him. No sooner had he cast his eye upon the child than its head was separated from the body on account of his evil influence. But at the entreaty of the mother Saturn consented to bring the child to life again. "Go round the house," he said, "and whomsoever you meet first, cut off his head and put it on the child, and it shall live." To their surprise they found an elephant behind the house, and cut off his head and put it on the child. The child lived, but has retained the trunk of the elephant ever since. His ugly look was counteracted by making him the god of prosperity and good luck.



GANESH.

JAGANNATH.

He is another representation of Krishna. Orissa is especially noted for the worship of this god. Puri, a city in Orissa, contains the famous temple of Jagannath, where thousands



JAGANNATH.

of pilgrims resort every year, during the festival.

There is a wooden car, made in the shape of a temple, in which the god is placed, and the car is drawn with two pieces of strong rope by hundreds of men. Formerly pilgrims desiring to get rid of their sinful

existence on earth, would throw themselves under the wheels of this car when in motion, and would kill themselves on the spot, hoping to gain heaven by the act. This barbarous custom, however, has been abolished by the British government.

The idol is a shapeless one, consisting only of a piece of log, having no hands or feet. Dr. Ragendra Lall Mitra, a learned Hindu antiquarian, describes the image as "*the most hideous caricature of the human face divine.*"

The following legend explains the origin of the idol, and accounts for its hideous appearance.

"When Krishna was shot, his bones were left lying under the tree till some pious person placed them in a box.* Indradhumma, a king, was directed to form an image, and place in it these bones. The king prayed to Visvakarma to assist him in making the image. The architect of the gods promised to do so on condition that he was not disturbed. Though the king consented, after fifteen days he tried to see Visvakarma at work, but there was only an ugly image, without hands or feet." The image could not be finished because the king broke the promise, and Visvakarma left the job, being disturbed.

* According to tradition Krishna died on a tree, being shot through his feet with a fowler's arrow. The whole of the Krishna myth is a caricature of the story of Christ and his cross, to deceive the people and prejudice them against the gospel.

Avatars of the Hindu Gods.

Ten Hindu
incarnations.

Whenever a great disorder, physical or moral, arose in the world, God himself would come into this world in an assumed form of some wonderful animal or superhuman being, or be born of human parents in a human form. These are called the Avatars of the gods.

There are several such Avatars, of which the following are the chief:

1. THE FISH.

During the deluge God became a huge fish to guide and direct Manu's ship to a high mountain till the flood was overpast.

2. THE TORTOISE.

God became a tortoise and dived into the sea to recover certain things which were lost during the flood.

3. THE BOAR.

"A demon named Hiranyaksha had dragged the earth to the bottom of the sea. To recover it, Vishnu assumed the form of a boar, and after a contest of a thousand years he slew the demon and raised the earth."

4. THE MAN-LION.

God assumed the form of half man and half lion to destroy a demon Hiranyakasipu, who received a boon from the gods that he could not be killed either by gods, men or wild animals. Hence he became a peculiar being, neither god, man, nor animal, and killed the demon.

5. THE DWARF.

King Bali by his devotions and benevolence acquired the dominion of the three worlds, the earth, the heaven, and the Hades. Consequently the gods lost all their power and dignity. To check him and to restore power and honor to the gods, Vishnu became a dwarf-man and went to the king as a poor Brahmin to beg a small portion of land, even as much as he could step over in three paces. This small request the king readily granted, and the dwarf-god at once extended himself, and in two strides recovered the whole heaven and earth, and out of compassion he threw the king down to Hades.

6. PARASU-RAMA (Rama with axe).

Parasu-Rama is said to have killed

all the warriors of the world twenty-one times, to avenge the death of his father. So great was the massacre that five large lakes were filled with the blood of the slain warriors.

7. RAMA CHANDRA.

Rama Chandra was the son of King Dasaratha of Oudh. He was banished at the instigation of his stepmother the day he was to be crowned king. In his wandering he is said to have come to South India, where he with his wife and brother lived in the forest. It was there that his wife, the beautiful Sita (Helen of India) was stolen by the ten-headed monster, king of Ceylon. Rama waged war, killed the monster and reclaimed his wife.

8. KRISHNA THE BLACK.

Character of
Krishna.

Vishnu became incarnated as Krishna to kill the tyrant king Kansa, the representative of the principle of evil.

According to the popular idea "he is represented as mischievous and disobedient as a child, guilty of theft and lying, stealing the clothes of neighboring ladies, and sporting with them, as having eight queens and 16,000 wives, who burnt up Kasi, de-



KRISHNA AND HIS WIFE.

stroying its inhabitants, and finished his course by slaying a great number of his 180,000 sons."

He is no doubt a most disgraceful character among gods. His favorite concubine was one of his aunts. To account for such vile and gross misconduct a skilful legend was invented: His uncle in his previous birth was a poor Brahmin, who prayed to Vishnu for wealth, which is exactly the same word as the name of his wife "Laksmi"; so when Vishnu granted the prayer he actually granted his wife. Strange god, and strange request! Accordingly in the next age his wife became the wife of this Brahmin. As Vishnu could not remain without his wife, he also came upon earth incarnated as Krishna, and nephew to the Brahmin. His wife in order to keep true to her first love often used to come out of home and live with Krishna in the groves. Oh, the depth of the degradation and infamy to which they descended!

9. BUDDHA.

This is not really a Hindu incarnation, but the Hindus being worshipers of whatever is great gave him also

a place in their vast pantheon. Notice will be taken of him later on.

10. KALKI.

This is yet to come. He will come at the close of this age for final destruction of the wicked, the redemption of the good and the restoration of perfect order.

The above are the principal incarnations of Vishnu, but according to some authorities they run up to some twenty-two in number. "The incarnations of Vishnu," they say, "are innumerable, like the rivulets flowing from an inexhaustible lake. Rishis (Hindu sages), Manus, sons of Manus (Hindu patriarchs), Projapatis are all portions of him."

In fact, according to another creed, nothing exists in heaven or earth save himself, everything is his part, and in everything he is to be found. Hence everything is God. Man is God, beast is God, bird is God, tree is God, sky is God, air is God, light is God, darkness is God, every atom is a part of God, everything that we see is a part of God. Oh, the utter darkness and rank blasphemy of men!

Everything
is God.

We might add a hundred other names of gods and goddesses, but time and space compel us to cut short the list. These few will give you an idea of their nature and character. These be the gods that India's 207,000,000 Hindus daily worship. Having such debasing and immoral ideas of the objects of adoration before them, can they rise any higher than their gods? May God open their eyes to see the folly and wickedness of worshiping wood, stone, and all creeping things, every inanimate object they meet.

Worship.

The Hindu system of worship is as sickening and ridiculous as their gods. The objects of worship having been briefly noticed, a few remarks on the manner of worship will not be out of place.

Two kinds.

Worship is of two kinds: Periodical and Regular. There are household gods in almost every family in one sacred room on a family altar, where worship and adoration are rendered every day, morning and evening regularly. These gods are mostly pieces

of black stone, painted with vermillion and consecrated, or the plant tulsi at one corner of the courtyard. The women generally worship the latter, she being a goddess. The former is put to sleep on a small bed every night when the master of the house goes to sleep and a mosquito curtain is dropped about the bed to protect the god from mosquito bites. Early in the morning a bell is rung to wake the god, and then flowers and holy water from the sacred river Ganges are offered to him with prayers.

Regular.

Besides there are other gods which have a regular time of worship during the year. So all the year round they worship one or the other of them. When they have to worship a god, first of all they make a figure of the same with straw and clay and paint it with colors to give it an appearance of life. Jewels and clothes are put on, but the idol is not ready to receive worship yet. They have to bring the priest, who by his prayers brings the life and spirit of the particular god that they are about to worship into this idol. Then the worship begins. Eve-

Periodical.

Dancing girls.

ry day offerings are made and sacred books are read in the temple; these last four, five, or sometimes ten days. During this period dancing girls are hired to entertain the assembled crowd on the occasion of the festival with their vile and obscene singing, and wicked and lustful gesticulations, which they call dancing

The following quotations on reform, from an Indian paper, will show their vile character and destructive influence on society.

Remark of an Indian paper.

“Not the least urgent of such subjects of reform is the institution of dancing girls among us. Stripped of all their acquirements, these women are a class of prostitutes, pure and simple. Their profession is immoral, and they live by vice. Being never married, they can never be widows. Hence the wedding tie (in marriages) woven by these women is considered propitious and sufficiently potent to confer lifelong wifehood on the newly married girl. Indeed their presence at marriages and other ceremonies is almost a necessity, and few persons who can afford the expense and are unable to disregard the opinion of their neighbors can forbear to call them to grace the occasion. The dancing girl is everywhere. It is she who crowns all merriment at all times. If it is a marriage, she gives the finishing stroke to the gaieties of the occasion. If you begin to occupy a house newly built, the ceremony of the day is only brought to a conclusion when ‘the house rings to the noise of her anklets,’ as the phrase goes.

Nay; you can not treat a friend or bid farewell to a departing Anglo-Indian except by her mediation.

“She is the bane of youthful morality. In her rich dress, her trained voice, and the skilful manipulation of her hands and feet she is the center of attraction to the young, impressionable minds. If their introduction to her is too early, there is yet no repulsion about it. And the favorable impressions thus early associated with her, grow and develop with advancing years. Thus immorality is handed down from father to son.”

Some of the songs of these dancing girls are not only objectionable, but blasphemous. The following is a specimen: “Darling, I do not know whom to admire most, God who made you or you who were made by God! No, no, you are the more lovable! The Almighty repents that he created you so beautiful. Oh, envious, jealous God!” etc.

**Blasphemous
songs.**

Such music and such blasphemy must accompany the periodical worship of gods and goddesses in India, held just before the temple court, and what is worse than that, fathers and mothers, brothers and sisters, boys and girls, all eagerly listening, drink such deadly poison night after night. Sometimes the whole night is spent in such festivities. As the gods, so are

Social degradation.

the people, and they often try to surpass one another in their vileness and debased practises.

Abomination
of darkness.

There are yet other forms of worship which are too corrupt and obscene even to be described. We dare not pollute our pen or intrude upon the refined taste of our enlightened readers by violating the laws of decency and decorum in drawing the curtain of darkness that conceals the disgusting abominations of the Tantric worship. Suffice it to say that the five essential elements of their secret worship, often performed in the wilderness or remote places far removed from villages or cities, and often in a place where dead bodies are burned, are: 1. Maidya—wine, 2. Mamsa—flesh, 3, Matsya—fish, 4. Mudra—parched grain, 5. Maithuna—sexual intercourse.

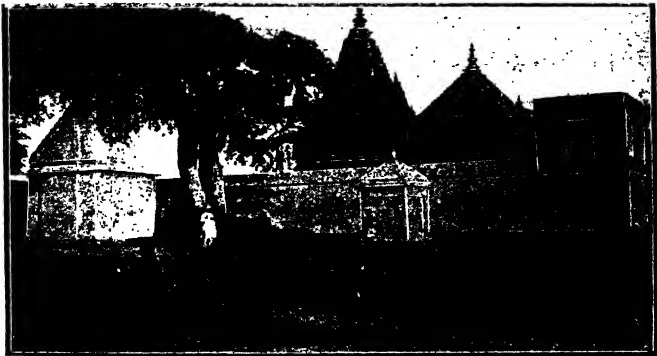
Extinction of desire is the final goal of all Hindu worship, and this is usually sought by the suppression of desires and passion, but these worshipers believe that it is to be attained by a full and free gratification of lust and passion.

“The things which are done by them in secret
it is a shame even to speak of.”—

Eph. 5: 12. R. V.

Temples and Priests.

Because of the vast number of temples dedicated to the great host of gods and goddesses in India all over **Land of Temples.**

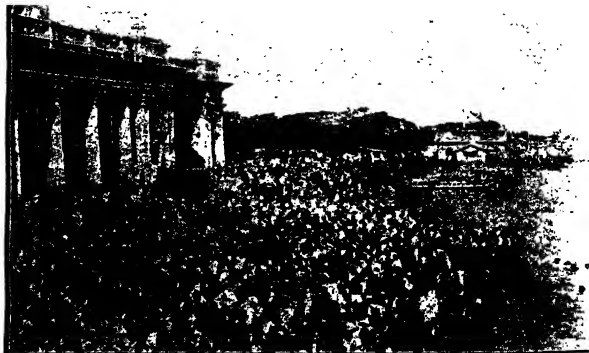


THE MONKEY TEMPLE OF BENARES.

the country, India has often been called the “Land of Temples.” These temples are magnificent buildings of different size and shape, and consecrated to different gods and goddesses in different places. In all famous

cities and towns you can find scores of such temples. In some cities hundreds; few villages can be found without one at least. In these temples there are idols made of wood, stone or clay. There are regular priests taking care of the temple and attending to the worship. In a small town in Bengal we have seen thirteen hundred priests in the temples. People come on special, auspicious occasions from all over the surrounding country, numbering sometimes hundreds of thousands, to offer sacrifices. Sometimes they gather on the bank of a sacred river

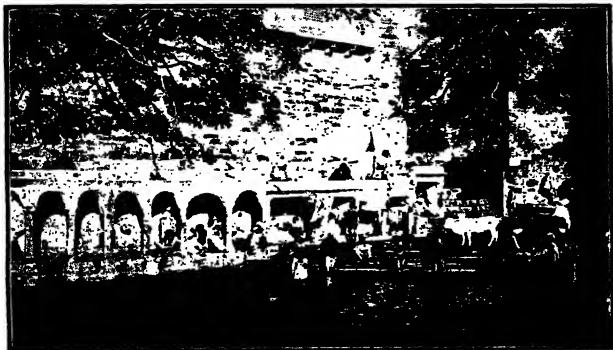
Temple wor-
ship.



BATHING IN THE GANGES.

to wash away their sins. Large sums of money are spent to keep these temples, but people offer enough to meet expenses both of the temples and of the priesthood. Worship and sacrifice of goats and kids is carried on every day.

These priests send emissaries all over the country to allure innocent



HURDWAR ON THE GANGES. A PLACE
OF PILGRIMAGE.

men and women, sometimes young widows to come to the temples. Most of the journey is accomplished on foot and much trouble and hardship is Pilgrimage.

undergone. Then when they come to the temple, owing to ill management and half-cooked food they often get sick. Sometimes cholera or other epidemic diseases break out and sweep away hundreds of these unfortunate creatures—and where?

**Character of
the priests.**

Most of the priests are bad characters themselves, and they have often been prosecuted and sentenced heavily at the courts of justice for their licentious conduct, and there is no wonder.

Temple girls.

Yet the darkest spot in the temple is probably the custom of having “temple girls.” This custom is more prevalent in South than North India. If a married couple have no offspring after a certain length of time they make a vow of offering the first child, if a girl, to the service of the gods in the temple. Thus girls are sent to the temple, and they are “married to the god, and a part of the marriage vow is to abandon themselves to every pilgrim in the shrine.”

These avowed prostitutes are an essential part of the temple and its worship. It is estimated that in the Mad-

ras Presidency alone there are over 11,000 such girls.

Among the Gujeratis there is a debasing religious sect who believe that their priests, whom they call Maharajas (great kings), are the direct incarnation of Krishna. Men and women prostrate themselves at their feet and render divine homage to them. Some of them go so far as to give their own wives and daughters to be prostituted by these priests, and thus they think they please their god by ministering to the sensual gratification of the Maharajas. These vile priests not only ruin the innocent women of their disciples, but charge high fees for condescending to sport with them. Strange to say, these blinded people not only do not resent such shameful practises, but rather congratulate themselves on such honors.

**Priests in
Gujerat.**

The following are some of the charges: For homage by sight, Rs. 5; for homage by touch, Rs. 20; for the honor of washing the Maharaja's foot, Rs. 35; for the credit of swinging him, Rs. 40; for the glory of rubbing sweet unguents on his body, Rs. 42; for

Their charges.

the joy of sitting with him, Rs. 60; for the bliss of occupying the same room, Rs. 50 to 500; for the delight of eating *pan supari* thrown out by the Maharaja, Rs. 17; for drinking the water in which the Maharaja has bathed, or in which his foul linen has been washed, Rs. 19.*

NOTE:—Rs. 3 equal \$1.00.

Guruprasadi.

There is another equally disgraceful custom in the East, in Bengal (at least it was prevailing only a few years back), called Guruprasadi. The Hindus generally give the first fruits of everything to their priests. There was a sect of Hindus who carried it to such an extreme that they would allow their priests first of all to enjoy the company of their wives after marriage, and then they would live as husband and wife! Can there be degradation and demoralization greater than this?

“Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion, and in the full blaze of

* Mr. Malabari in *Gujerat and the Gujeratts*.

publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word, and not raising one finger to put it down!"

Hindu Devotees.

Matter is sinful, therefore our body is sinful, for our body is matter. To get rid of sin is salvation, therefore to get salvation is to get rid of our body. To be in the flesh, or to have a body, is suffering the consequence of sin; therefore as long as we have a body we are suffering the consequence of our sins committed before. As suffering begins at birth, we must have had sin before we were born. Therefore we must have existed before we were born. As we are suffering the consequence of former lives in the present, we must suffer the consequence of this life in the next. There is no salvation until this suffering is ended. Hence there is no salvation until we cease to be born again and again.

Hindu philosophy.

"As a man having cast off his old garment takes others that are new, so

Transmigra-
tion.

the embodied (soul) casting off old bodies, enters others that are new." Some enter the womb (again after death) for assuming a body, others go inside the trunk of a tree, some become pigs, others dogs, some become birds, others flies, according to their works, according to their knowledge. This transmigration of souls will go on until they are reabsorbed in the Great Universal Soul—after being liberated from all matter, all desire, all hatred, all love, from everything good and evil. This is salvation, this is *Nirvana*. When one has attained to this, "He wants nothing, . . . neither loveth, nor hateth, nor giveth, nor desireth, renouncing good and evil, destitute of attachment, . . . silent, . . . homeless." This is the doctrine of Hinduism, this is the teaching of their Scriptures.

Having a creed as above, setting forth the pessimistic view of life, the Hindu soon finds out that

Hopeless
pessimism.

"Path of sorrow, and that path alone
Leads to regions where sorrow is unknown."

Hence severe forms of asceticism are practically the religion of the dev-

otees of India. They devise all possible means of getting rid of their bodies—to cut short their lives, so that the whole number of 86,000 births and deaths through which each indi-

Severe asceticism.



A HINDU ASCETIC WITH BOTH HANDS
STIFF.

vidual must pass, may soon be over, after which they hope to be free from sin and be absorbed in the deity.

Some go out of cities and towns, villages and homes, away from any human habitation, leaving their wives

and children, parents and friends all behind. They go far into the forests, and there wander about either ill clad or clothed in skins of wild beasts,



A HINDU ASCETIC SITTING ON SPIKES.

some altogether naked, living upon fruits and roots. Some go so far as to live upon leaves of trees; some become altogether silent, never speaking to

any one; some sit in the hot Indian sun, kindling fire all around; some have ashes for their covering day and night. They do not comb their hair nor dress it until it becomes clotted and knotted like ropes and stiff like rods. Some put a turban of ropes on the head; some sit on beds made of spikes fastened on a plank. Others consecrate their one or both hands and hold them up straight until they wither and become so stiff that they lose all use of them. Some go out from city to city, to visit all the different temples in order to acquire merit for their future life.

Some can be seen eating all unclean things, all refuse food thrown in the streets, for they do not believe in asking for anything. Some go to the burying-ground and feed upon dead human bodies of strangers or poorer people not cremated.

Some cut parts of their bodies to avoid certain temptations; others bury their own heads in the sand with their feet up, standing, as it were, on their heads, and count their beads that way. Some hang themselves by

Self-torture,



**A HINDU ASCETIC BURYING HIS HEAD
FOR MERIT.**

their legs with bended knees over the branches of trees, counting their beads and saying their prayers in that position. Oh, the numerous other forms of self-torture they invent to get what they call salvation!

Some vow to make pilgrimages, and start from their homes, measuring their length on the ground by falling face forward, marking with their nose the spot where they must next plant their feet, and again measure their length, and so they continue for the whole journey. Often their body is bruised, and the knees become swollen and bleeding before they reach the temple. Some go into the temple and lie prostrate for three, five, seven, fourteen or even twenty-one days, abstaining from meat or drink (sometimes), and determining not to get up until their requests are granted or their prayers heard by some delusive dream or some diabolic vision from the infernal regions.

With all these, and many other forms of asceticism they are seeking to satisfy their inward craving after God, and yet they are not sure whether they

•

are getting any nearer him or not. We have not met with one of them yet who could say he doeth good and sinneth not, no, not one. Poor deluded creatures! They are

“without God and without hope
in the world!”

Buddhism.

Founder.

Buddhism owes its origin to Gautama Buddha, its founder, a native prince of North India. He was born about 620 B. C. at Kapilavastu, a town about 100 miles north of Benares, the sacred city of the Hindus. This town was the capital of his father's kingdom. Gautama was married at the age of sixteen and enjoyed all the pleasures of state life up to the age of twenty-nine.

His early life.

One day when driving in his carriage outside the town he met an old man passing by, leaning upon his stick, bent and decrepit. Astonished at such a miserable sight, something he had never seen before, he asked his charioteer what that was, and when he found out that it was a man like the rest of them, only he had been



GAUTAMA BUDDHA.

overtaken by old age and weakness, and also that it was the common lot of every one to pass through that state, he became much grieved at the vanity of human strength and youthful beauty. Afterwards he saw another man shaking with fever and groaning. By inquiry he found out that it was the effect of sickness, which was also human suffering. The last scene was

**Vanity of the
world.**

a dead body carried by four men to the funeral pile. When he found out by inquiry what that was, his love for the world was completely destroyed.

Life, he said to himself, was nothing but misery; old age, infirmity, sickness and death are inevitable. "Vanity of vanities, all is vanity!" So he determined to leave his palace, father, mother, wife and new-born babe, to go to the forest and become an ascetic, with the hope of discovering a remedy for all these human miseries.

**Leaves
home.**

The same night he left Kapilavastu, and set out on his wonderful search after deliverance from human misery, he cut his hair with his own sword, and then changed his stately garments with a peasant. He then went to a famous Brahmin and became his disciple, learned all that he could teach him during several years, but did not find what he was seeking for. He left him in disappointment and went to another and likewise was dissatisfied after several years' study. Then he left everybody and went into the forest and sat under a tree meditating for seven years. Here he found what he

**Given to
study.**

was looking for. He discovered that **Meditation.** salvation was freedom from desire, and he assumed the title Buddha (the wise).

He then began to preach his doctrine, to make disciples, and they propagated his new faith in India. It **Preaching.** spread like wild-fire in spite of bitter persecution. He died at the age of eighty

This religion is the famous Buddhism, which at one time was the religion of one-third of the population of the whole world.

Buddhist Books.

The teachings of Buddha are supposed to be preserved in three books called *Tri Pitaka* (the three baskets). **Sacred books.** These are the most ancient of Buddhist books.

Buddhist Doctrine.

Buddhist doctrine can be culled from the first sermon of Buddha which begins by saying:

“Birth is suffering. Decay is suffering. Illness is suffering. Death is

Doctrine.

suffering. Presence of objects we hate is suffering. Separation from all things we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst or of craving for existence is cessation from suffering; and the eightfold path which leads to cessation from suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This is the noble truth of suffering."

Professor Childers says: "A creed, which begins by saying that 'existence is suffering,' must end by saying that release from suffering is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observers of its precepts."

Buddhist Precepts.

Five commands binding upon all:

Precepts.

1. Not to take life.
2. Not to kill.
3. Not to commit adultery.
4. Not to tell lies.
5. Not to drink intoxicating liquors.

Three others less binding:

6. Not to eat after noon.

7. Not to attend dancing, state plays, etc.

8. Not to use perfumes.

Two more binding on priests:

9. Not to use high beds or couches.

10. Not to receive gold or silver.

Hinduism attempts to deify everything, making everything God—human souls are gods also. Buddhism on the contrary is altogether silent about God, making self or soul of man everything. Hence these precepts are not mandatory as the decalogue of the Bible, commencing with, Thou shalt, or, Thou shalt not; for in Buddhism there is no higher being—no god—to give you the commandments. You take a commandment upon yourself, and try to observe it, “working out your own perfection” as best you can.

Man is his
own savior.

Buddha, shortly before his death, left instruction to his disciples, “HOLD FAST TO THE TRUTH AS A LAMP. LOOK NOT FOR REFUGE TO ANY ONE BESIDE YOURSELVES.”

Buddha did not recognize any higher spirit than his own. He said: “I perceive no person in heaven or in

No God.

earth, . . . whom I should reverently salute." "In the world, including the heavens, there is no one like unto me. I am the supreme master." "I am all knowing. By my own power I possess knowledge. Whom should I call my master? I have no teacher."

"Buddhism," as Professor Oldenburg, of Berlin says, "IS INDEED A PROUD ATTEMPT TO CREATE A FAITH WITHOUT A GOD, TO CONCEIVE A DELIVERANCE IN WHICH MAN DELIVERS HIMSELF."

"Hinduism is God without morality; Buddhism is morality without God."

Relic worship.

Although Buddha did not give his followers a god to worship, they made him their god all the same. Stone images of Buddha are kept in every Buddhist shrine, and incense is burned and worship is paid to the same every morning and evening. In some temples they have the supposed tooth of Buddha, which they also worship. There are Buddhist temples all over the country, and in these temples ~~there~~ are hundreds of priests. They generally live by begging. They have a yellow flowing dress tied round their neck. They shave their head, and of-



A BUDDHIST PRIEST BEGGING RICE.

ten go barefooted. Their favorite doctrine is, not to kill, and therefore they abstain from all animal food, like the Hindus in South India, who do not even go to the market where meat is sold. They can not bear the

sight of meat or fish, as it were. They have separate markets for such articles.

**Different
forms of
Buddhism.**

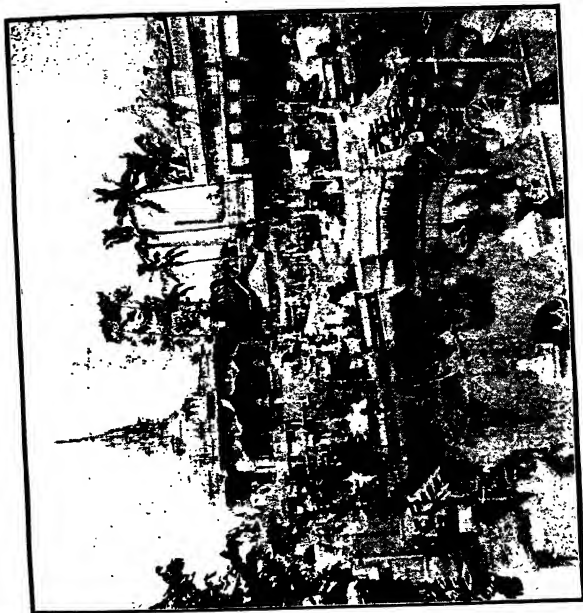
Buddhism in all parts of the country is not exactly the same. For instance, the religion of the Tibetan Buddhist is very different indeed from that of the India and Singhalese Buddhists. Tibetan Buddhism will be noticed hereafter in its place. There are upwards of 20,000 Tibetan Buddhists within the Indian boundary, near the foot of the Himalayas in the North.

Jainism.

Origin.

Jainism very much resembles Buddhism. It is an older offshoot of the same old Hinduism which gave birth to Buddhism. The system has taken its name from *Jina*—to conquer, meaning the twenty-four saints who are supposed to have conquered the evil passions and constructed a bridge across the troubled river of constant births and deaths to the unfading bliss of *Nirvana*—entire cessation of existence. They do not teach much about God, but hold these saints in great

Saints.



THE JAIN TEMPLE OF CALCUTTA.

reverence. They are noted as temple builders. Parasanath, about 200 miles northwest of Calcutta, is a famous Jain mountain, containing numerous temples. It is a great sacred place of the Jains. They have a magnificent temple in Calcutta. Most of the merchants in Bengal are Jains. "Not to kill" is their favorite doctrine, and is more strictly adhered to than the other Buddhist precepts.

Not to kill.

"A Jain may not hurt or drive away the insects that torment him. To lie naked bitten by vermin is very meritorious. The Jains are the chief supporters of beast hospitals in some parts of India. In such a hospital in Kutch, 5,000 rats were supported by a city tax."

Extreme caution against killing animals.

Many of the Jains would not eat after dark for fear of swallowing an insect or fly with food. Others strain their drinking water. They are very particular in walking about, that they do not tread upon any insect. Some of them always sweep the place before they sit down to prevent killing any small insect. Some walk about with a piece of cloth over their nose so that

they may not inhale any invisible insect with the air; but their kindness is much limited to the lower creatures. To their fellowbeings they are not half so kind. They are the money-lenders in India, and oppress and harass poor people to death in order to exact the last cent they owe them. They strongly oppose killing of cows, but are altogether silent on the barbarous custom of female infanticide. Truly the words of Christ are applicable to them:

“Ye blind guides, which strain out the gnat, and swallow the camel.” Mat. 23: 24.

Zoroastrianism.

Zoroaster, or Zerduscht, the famous ancient teacher of the East, is supposed to be the founder of this religion. It was the religion of Ancient Parsees and the Magi of the Bible. It is one of the most ancient religions of the East. One of the distinctive characteristics of this religion is that it is dualistic in principle. Ahura Mazda is the chief deity, the good one, and Ahriman, the hurtful spirit, is the evil principle. Both of these are eternal beings and a perpetual warfare

Magi of the Bible.

Dualistic.

between the light and darkness, good and evil, is supposed to exist between the two.

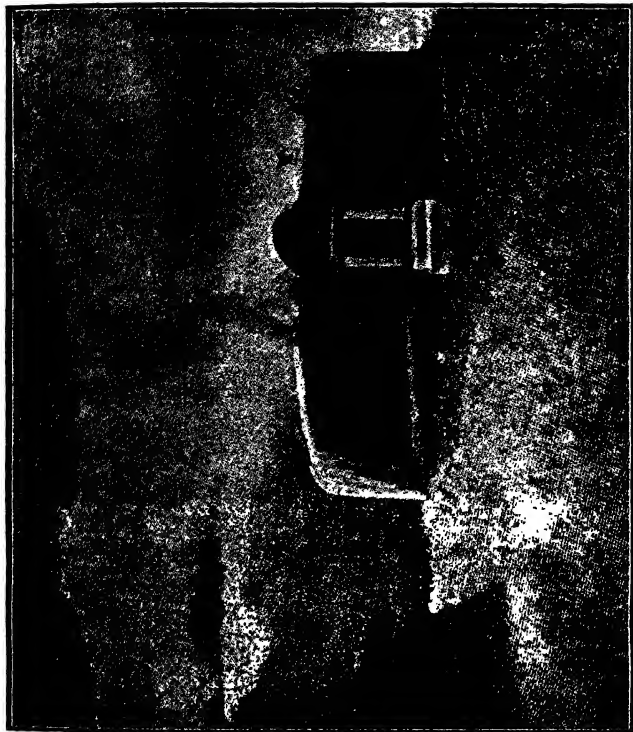
Fire-worshippers.

Fire is their sacred emblem of purity, and from their extreme reverence for it they are often called "Fire-Worshippers." Fire is kept always burning in their temples day and night, by the sweet-scented sandal wood. Earth, water and air are also believed to be sacred elements, consequently they never allow these to be tainted with their dead bodies. They have towers built outside the city called the "towers of silence," where dead bodies are laid to be devoured by vultures. Each tower has several vultures sitting around the top, and as soon as the dead body is laid on the tower, they swoop down, and in a few minutes nothing is left but the bones.

Tower of silence.**Urine of the cow.**

They attach purifying virtue to the urine of the cow. Every morning they bring it to the house, apply a small quantity to the face, hands and feet. Sometimes the liquid is sipped when they need a greater purification.

Zend-Avesta is the sacred book of the Parsees, containing the sayings of



TOWER OF SILENCE

their founder with commentaries and notes on the same.

They number about 100,000 and are mostly found in Bombay.

Mohammedanism.

Founder.

Mohammed, the founder of the religion, was born in Arabia in 570 A. D. For forty years he lived a quiet life. While he was working as a shepherd for one of the rich ladies of Mecca, whom he afterward married, he claimed to have received a revelation from God through the angel Gabriel. This he began to teach as divine, and it was received by his followers as the Word of God. His revelations were all collected and compiled in book form after his death, and it is called the *Koran*. This book together with the tradition—called *Hadis*—containing the supposed sayings of Mohammedans are the guide books of the Mohammedans to-day.

**Prophetic
call.**

Persecution.

Mohammed was greatly persecuted in Mecca, his birthplace, and had to flee for refuge to Medina, another city of Arabia. Here he was received

with open arms, enthroned as a prince, and his teachings were accepted. He then waged war against his countrymen with the help of his new allies, and defeated and killed many of them, took possession of Mecca and became master of the situation. He led several expeditions, defeated his enemies, carried away much booty, selling the boys and girls whom he captured as slaves, while the beautiful women were divided among his soldiers as wives. He had about fourteen wives, many of these were widows themselves. He died at the age of sixty-two.

Retaliation.

Soon after his death his warlike followers began to wage war against the surrounding nations, enforcing upon them this new faith, which consisted in—"There is no God but one, and Mohammed is his prophet."

Conquest.

In course of time they invaded India, conquered a great part of the land and became the rulers of the country, and remained paramount lords of the land from the close of the twelfth century until 1765.

To-day there are 57,000,000 people

**Mohammed-
an duties.**

in India who profess this faith. Their chief religious duties are five:

1. CREED.

The creed in general is, "There is no God but one, and Mohammed is his prophet," and also in particular, faith in "God, his books, (the revelations), his prophets, the angels, heaven and hell, the day of judgment, the resurrection of the dead, the throne of God, the heavenly pen and the book of life," etc.

2. PRAYER.

Prayer is to be offered five times a day, (1) before sunrise, (2) at about 1 P. M., (3) at about 4 P. M., (4) immediately after sunset, (5) before going to bed. Prayer is not accepted on three occasions; namely, just when the sun is half risen above the horizon, when the sun is half set below the horizon, and when it is at its zenith. No Mohammedan must pray at these three times. The prayer is mostly in Arabic and consists of set forms. For each omission of prayer the Mohammedan must suffer 6,400 years in hell.

3. FASTING.

One entire month during the year,

known as the sacred month, Ramjan, must be devoted to fasting. During the day they must abstain from all food, drink or smell; at night they can eat. There are other fast days also.

4. PILGRIMAGE TO MECCA.

Once at least during life a pilgrimage to Mecca is enjoined upon a Mohammedan, no matter how far distant his home. This consists in sacrificing some goats or camels in Mecca, and going round the "House of God" (the temple of Mecca) in procession a certain number of times.

ALMS.

Every Mohammedan must give one-fortieth part of all his income and his property to the poor every year.

Besides these there are numerous duties of a Mohammedan. **Purdah.** Purdah is only one of them, which, however, has been noticed in a previous chapter.

Polygamy and slavery are allowed. A man may have four married wives **Polygamy.** at the same time, besides he may have as many slave girls for concubines as he chooses.

To drink wine or to take usury on

any money lent is strictly forbidden.

Their temple is called Masjid or Mosque. There are many sects among them, but all must turn towards the temple of Mecca when they pray. Most of their rites are exactly like the Jewish ceremonies.

Fighting.

Fighting for their faith is one of their sacred duties, and if one dies in the battle he is counted a martyr and goes to heaven without passing through judgment.

Mohammed-an heaven.

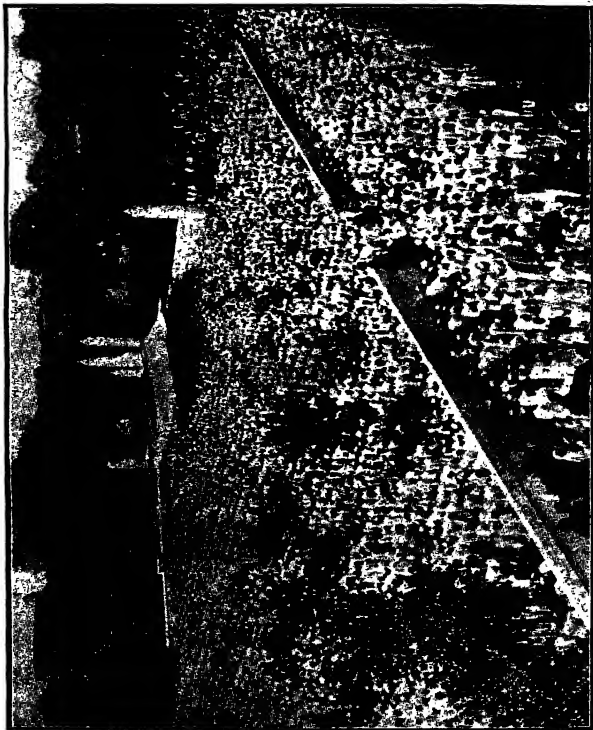
Mohammedan heaven is something like a pleasure palace of an Indian monarch. There are gardens of delicious fruits, rivers of sweet wine, besides seventy nymphs allotted to each person as wives.

The Old and New Testaments are believed to be abrogated; the Koran being the last revelation is alone in force.

There are three great festivals among Mohammedans.

1. ID-UL-FETR.

After the fasting month is over they assemble together in a mosque or in the open air for public worship. This is called Id-ul-Fetr,



MOHAMMEDAN FESTIVAL OF ID. PRAYING.

2. ID-UJ-JOHA.

The same day that the Pilgrimage is made in Mecca, all over the Moham-medan world they have another assembly like the one just mentioned. That day they sacrifice cows, kids or camels in commemoration of the sacrifice of Isaac by Abraham.

3. MUHARRAM.

This is the celebration of the anniversary of the death of Mohammed's grandchildren and their family at the hands of their enemy. The story is a sad and pathetic one. During this time pious Mohammedans feed the poor and give alms. One sect of Mohammedans, called "Shiahs," go through the streets in sad procession, beating their breasts with sorrow, carrying a representation of the supposed tomb of the grandsons of Mohammed.

Visit to heaven.
 etc.

Mohammedans believe that the prophet went up to heaven, visited the departed saints, and saw the sufferings of sinners in hell. He had an interview with God, who honored the prophet by making him to sit down upon his throne. Mohammed is believed to be the friend of God, whereas other

prophets are only the servants of God.

They also believe that at the day of judgment none but Mohammed will be able to intercede for the people. God will hear what Mohammed says and send people to heaven at his request. Christians will be ashamed that day, because they call Jesus the Son of God, which according to the Mohammedan idea is rank blasphemy.

**Mohammed
intercedes.**

They also believe in a purgatory, where Mohammedans will be for a while for the purging of their sins until the term of their punishment is over. Then they will also go to heaven. They believe the Christians are all deluded by the devil, little knowing that they themselves are forsaking the only way to heaven and the only means of salvation, which is by Jesus Christ our Lord.

Purgatory.

Sikhism.

Sikhism is an attempt to unite Hinduism with Mohammedanism, but has proved a failure. It is fast falling back on old Hinduism. Its founder, Nanak, was born near Lahore in 1469

Founder.

Book.

A. D. There have been several other leaders following after his death. All their sayings are recorded in a book called *Granth Sahib* (the book), which is considered to be their only teacher at present. They number about 2,000,000, and are found mostly in the Punjab.

The following interesting conversation of Sir Monier Williams with a Sikh gives an insight into their religion.

Idea of sanctity.

"Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, 'I am no idolater; I believe in one God, and I repeat my prayers, called *Japjee*, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes.' He seemed to pride himself on this rapid recitation as a work of increased merit."

"I said, 'What else does your religion require of you?' He replied, 'I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my *Japjee* with great rapidity. Then I descended again to the pool, and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time, and ascended to the third step and repeated my *Japjee* a third time, and so on for the whole eighty-five steps, eighty-five bathings and eighty-five repetitions of the same prayer. It took me

exactly fourteen hours, from 5 P. M. one evening to 7 A. M. the next morning, and I fasted all the time.'

"I asked, 'What good did you expect to get by going through this task?' He replied, 'I hope I have laid up an abundant store of merit, which will last me for a long time.' "

This is only one of many such stories that can be narrated to show the ill directed earnestness of the people to please God and to escape judgment. What will not people do to get salvation?



HINDU ASCETICS.



A HINDU ASCETIC WITH ONE STIFF HAND
AND ARM.

Christianity in India.

From a very early period Indian merchants began to carry on trade with Arabia, Persia and Europe. It is supposed that an Indian merchant, having learned about Christ at Alexandria in Egypt, requested the bishop at that place to send them a Christian teacher, and accordingly, it is believed, Pantænus was sent to India in A. D. 180. About the third century a Christian missionary named Theophilus visited India and found Christianity planted in some parts of the country.

Hindu merchants.

Pantænus.

Besides there is a tradition that Thomas, one of the twelve, came to India in his missionary tours. There is a hill in Madras where he is said to have been impaled by a Hindu king, and the place is called Mt. St. Thomas even to-day. Be that as it may, there is no doubt that Syrian Christians came to India at an early

St. Thomas.

Syrian Christians.

date and settled on the southwest coast, where their descendants are still living. They number over 600,000 in the Malabar coast.

Roman Catholics.

Next came the Roman Catholics. Francis Xavier was their first missionary in 1542 A. D. Protestant missions began to work from 1706 A. D., but it was not until 1813 that the country was thrown open to the gospel.

Protestants.

Statistics.

To-day there are ninety-three foreign missionary societies in India, with 3,736 missionaries, and 23,000 native workers, in 1,256 stations and 5,367 out-stations. The native communicants number 376,617, and the other native adherents, 591,310. According to another authority the Protestant Christians number 1,100,804, while the total number of persons professing Christianity in that land, Protestants, Roman Catholics, and all others, is 2,923,349.

Evangelization of India.

“The duty of all Christians towards missions has been summed up in these words: ‘GO. LET GO. HELP GO.’ ”

Man by nature is a worshipping being. Human history, both ancient and modern, sacred and profane, emphatically proves beyond all controversy that however degraded and degenerated a nation may be, however crude and uncultivated their manners and customs may be, and to whatever country or nationality they may belong, they possess a universal instinct, which shows itself in religious forms and ceremonies. Plutarch, the famous Greek biographer, says: “You may see states without walls, without laws, without coins, without writings; but a people without a god, without prayer, without religious exercises and sacrifices, has no man seen.” Cicero, the distinguished Roman orator, says, “Among men there is no people so

A worshipping being.

Plutarch.

Cicero.

wild and savage as not to know that they must have a god, even if they do not know which one."

Pagan world. The past dark history of the Pagan world clearly shows that they did not really know which one of the gods to worship. So they began to worship anything that struck them as extraordinary in nature, until there could hardly be found, either in heaven above, or in earth below, any object, animate or inanimate, which they did not worship as god.

Gods in India. In India the number of gods began to swell from day to day until they reached the overwhelming number of 330,000,000, while the entire population of the country is only 300,000,000; so the number of their gods exceeded the number of the people. Think of it! In India there are more gods than there are people. Only a few years ago a man lived in the northern suburb of Calcutta, a Hindu ascetic, who is now worshiped by thousands as the incarnation of God. They can not help it. They must worship something, somebody!

The question comes to us who have

the light of life, the true knowledge of the living God—What will they worship? Shall we give them a knowledge of the true God and give them a chance to worship him, or shall we let them go on in their ignorance and darkness, to live and die in abominable superstition and despair?

What will they worship?

John Stewart Mill, the distinguished English atheist, used to say that he was an atheist, not because he had a god and rejected him because he did not like him, but because he had never had a god. They never gave him one to worship. His father, James Mill, the famous historian, wanted to train his child according to his own way. So at an early age he was introduced to the Greek and Roman philosophers, and before twelve, he mastered them all. He was not allowed to mix with the other boys of the neighborhood, lest they should charge his mind with noxious ideas. He lived among books and communed with philosophers from his tender years. He did not get to see an English Bible until he was twenty. All religious teaching and Christian ideas were careful-

J. S. MILL.

**Why an
atheist?**

ly kept back from him. Is it any wonder that he became what he did? He became a skeptic and an atheist. Probably he would never have denied the existence of God if he had been given a god to worship. But alas! he had never had a God to worship, until his mind was all distorted out of shape with dry philosophy and vain rhetoric of the old world, like the feet of a Chinese lady, placed in an iron shoe when she is a mere baby, so that when she grows up to be a woman, her feet remain as small as ever, and she can scarcely walk upright. Who was to blame for it? He or his father?

**Question of
questions.**

India's millions are groping in darkness, crying for light, searching for God; but what shall they worship? Wood, stone or animals? or shall they have a knowledge of the living God? is the question of questions to you and to me to-day. What shall they worship? Krishna of myth, or the Christ of God? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preach-

er? and how shall they preach, except they be sent?" Rom. 10: 14, 15.

Dear readers, that means you and me. Our blessed Redeemer made a complete plan of salvation for all mankind, "for the grace of God hath appeared, bringingsalvation to all men." **Salvation to all.**

Titus 2:11. He has employed you and me to carry this gospel to the uttermost parts of the world. He has left that command with us. The last words of our parting friends make the greatest impressions upon our minds, and we remember them the longest. **Last words.** Knowing this, our blessed Savior reserved the most important of his commands for the last. He left this most important injunction with his loving disciples at the last scene when he was about to leave them. Do you remember that command yet, or have you forgotten? Do you realize it is binding upon you still? It is a command as much binding as any other in the volume of the Book. "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." **Parting command.** "He that believeth and is baptized

shall be saved; but he that disbelieveth shall be condemned." Mat. 28: 19; Mark 16: 16.

Test of love.

"If ye love me," says Christ, "keep my commandments." Do we love him? are we keeping his commands? "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. The greatest of the apostles, who had the most of Christ's mind, realized his duty so well, that he exclaimed with fervor: "Woe is unto me, if I preach not the gospel!" "I am a debtor both to the Greeks and to the Barbarians." Do we feel that way? I fear some of us do not, and perhaps the only reason is we do not feel our obligation the same.

The Necessity of Evangelization.

The world needs Christ.

The world needs Christ. There is no other name under heaven given among men whereby we may be saved. There is salvation in none other. "I am the way, the truth and the life," says Jesus; "No man cometh unto the Father but by me." If we study human cravings and the aspirations of human souls we clearly find they all

want to go to the Father, and yet we know from the words of Jesus that they can not go there except through him. Therefore if they are going to be saved and go there, it must be through Jesus. He alone can deliver them from the power and penalty of sin.

Hundreds of millions are living in gross darkness to-day, steeped in sin, idolatry and superstition. Christ has made their salvation possible through his own death. He is able to save them to the uttermost. His plan of salvation is wonderfully adapted to all humanity, and all are capable of appropriating it by faith and of being delivered from sin and corruption. Now the important question to ask is, "Shall hundreds of millions now living, who need Christ and are capable of receiving help from him, pass away without having even the opportunity to know him?"

They are capable of receiving him.

To prove the great need of Christ for the salvation of the heathen we need hardly go outside of our own experience. We know very well how we need Christ, how we can not do without

Our own experience.

him. Do not these sin-benighted heathen need him much more? Does not this very fact emphatically plead for the evangelization of the heathen and make the duty of preaching the gospel to every creature the imperative duty of saved men and women who profess to have received the grace of God in their hearts?

“Freely ye have received,
freely give.”

**Good tidings
for all the
people.**

At the birth of our Lord, angels came from heaven to announce the glorious gospel to the shepherds on the plains of Bethlehem, and it was good tidings of great joy to all the people. Did the shepherds think they were the sole proprietors of the message? No; they hastened to the city and “made known concerning the saying which was spoken to them about this child.” Luke 2:17. They knew that they were only entrusted with the message as stewards (1 Cor. 4:1), and they owed to others, who had just as much right to it as they had. What a wrong it would be to keep this pearl of great price hidden from millions of men and women who have equal right

with us to this heavenly treasure! What selfishness would it be to deprive more than half the human race of this wonderful blessing, which we enjoy to-day! God has given us this talent, he has committed unto us the "word of reconciliation," not to tie in the napkin and hide in the earth, but to proclaim it to others, to whom we are debtors in this respect.

We are stewards.

We should put ourselves in their position, and realize their need, and our duty. We were once in darkness, without God and without hope in the world. If others who had the gospel had not preached to us, where would we be to-day?

Golden rule.

"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

A plaintive cry came over the briny deep from distant Macedonia to the Asiatic shore, calling for gospel help, and the great heart of Paul was touched with compassion. He came across and preached the word of life unto them, and as a result Europe and America are what they are to-day. Had not that cry been heard and at-

Macedonian cry.

tended to, had Asia been careless about dark benighted Europe, there would have been no Christian missions in the West to-day; probably England would have been still in ignorance and superstition, and America would never have been discovered—there would have been no United States.

Now since Asia has given the gospel to Europe, and through Europe to America, is it too much for her to ask for light and truth in return, when she has lost her primitive light and forgotten what first belonged to her? Since their abundance became a supply to your wants in the past, is it too much that your abundance may be a supply at this present time (while they are in gross darkness) for their want of truth and the gospel of salvation? Does not the law of equality require the same, so that there may be equality, as it is written, "He that had gathered much had nothing over, and he that had gathered little had no lack"? 2 Cor. 8:14, 15. True piety should stir all earnest Christians to real activity, for, "If our religion is not true," to use the expression of

**Law of
equality.**

another, "we ought to change it; if it is true, we are bound to propagate what we believe to be the truth."

This duty is not only incumbent upon a favored few, nor is it a self-imposed obligation upon ourselves, but it is the duty of the whole church, imposed upon her by our blessed Savior, as a labor of love and not an irksome bondage. It would never do to excuse ourselves from this individual obligation by thinking that others will do it all right; I need not do it, I am only one, and it does not matter if one does not take part in it. As every member of the body has some function to perform in order to keep health and strength, so every member of the body of Christ has a part in this all-important matter of preaching the gospel to the unevangelized nations.

Labor of love.

Every one has a part to perform.

There was a king who dug a tank and desired it filled with milk. He ordered all the milkmen of his kingdom to bring a pound of milk on a certain night and pour it into the tank—a pound from each one would fill the tank according to his calculation.

**The disap-
pointed king.**

The next morning he rose early and came to see his tank filled with milk, but, alas! to his great surprise it was filled with water. The astonished king, having a curiosity to know how it happened, summoned the milkmen, each of whom was supposed to have poured a pound of milk into the tank. Each and all replied, saying that he thought that all the others would do their duty all right, and as he was only one it would not make much difference if one should pour in a pound of water instead of milk. So all poured in water instead of milk.

**More heath-
en at his
coming?**

Our King has left us with the injunction to evangelize the world, and is gone to prepare a place for us. When he comes back shall he find the heathen converted and become his followers? or will they have increased a hundredfold, so that he will find a hundred times more heathen upon his return than when he left?

**Neglect of
known duty
is sin.**

Again, if the evangelization of the heathen nations is our duty, neglect of duty is disobedience, and continued disobedience is sin. "What shall we say then? Shall we continue in sin

that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" Rom. 6:1, 2. Is there not a danger of our losing the grace of God if we continue in indifference as to this important work? Who knows how much of our spiritual stagnation and want of progress is to be attributed to this sad neglect? May we not forget that the glorious promise of our Lord's abiding presence was granted us directly in connection with this command (see Mat. 28:19, 20), and also that the promise of the baptism of the Holy Ghost was in connection with our witnessing for our Lord to the uttermost parts of the earth? How often do we desire his glorious blessings, forgetting altogether the conditions upon which they are given!

Promises and conditions.

If then it is our duty to evangelize the world, it is our duty to do it at once. The need is great, the demand is urgent. Souls are dying every hour—every second going down to the bottomless abyss, doomed to everlasting destruction; if we mean to do anything to save them, we have to do it

Urgent need

now. The house is on fire, danger is imminent, and if we ought to stretch forth our energy we must of necessity do it at once.

**Can not be
left for the
next genera-
tion.**

We can hardly afford to neglect our present duty in this matter and hope that the coming generation will take it up. "It is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith or works; and to commit to them our share of preaching Christ to the heathen, is like committing to them the love due from us to God and our neighbor. The Lord will require of us that which is committed to us."

**The devil is
busy.**

Yet the devil with all his agents is busy at work. They are not committing their soul-destroying, infernal work to the next generation. Thousands of gallons of poisonous drinks are being annually imported from Europe, and hundreds of tons of tobacco from America; ship-loads of fancy goods and perfumes are carried over from Germany and France; teachers of Hinduism and Buddhism are being recruited from Europe and

America to teach idolatry and superstition in India!* The rising generation of India is hopelessly drifting fast along the perilous stream of luxury and vice introduced by Western civilization. Besides there are 4,500,000 students in the primary schools, 151,000 educational institutions, with 16,000 college students; 7,000 volumes pouring every year from 2,200 Indian presses, with 700 newspapers and 500 periodicals scattering the superstitious and erroneous teachings among 14,000,000 readers in India. Western education is knocking people's old faiths and prejudices, but what shall take the place of the old abandoned notions? Educated people are fast falling into indifference and apathy to all religious thoughts, and superstition and bigotry are yielding place to rank materialism and avowed skepticism for want of proper Christian teaching and Holy Ghost demonstration.

Rising generation.

Falling into indifference.

This vast host of young scholars

* Mrs. Annie Besant, of France; Miss Nivedita, of America, and others.

**Dreadful
influence.**

will soon have passed through their academical career and become the leaders of the rising generation, holding leading positions in society. As a matter of fact only a very limited number (two out of a hundred) is accessible after they enter life. Hence it is absolutely certain, that if they are to be won for Christ, they ought to be won at once. If not, their skeptical influence will contaminate the great host of younger folks, 117,000,000 boys and girls in India! How can we ever hope to stem the progress of this dreadful influence and save this rising generation in our day, unless we be in dead earnest about the evangelization of India, and make it the business of our lives and set to work with all our might at once?

Criminal Silence.

“And it came to pass after this, that Benhadad, king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass’s head was sold for four-score pieces of silver, and the fourth part of a kab of dove’s dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my

lord, O king. And he said, If Jehovah do not help thee, whence shall I help thee? Out of the threshing-floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; (now he was passing by upon the wall;) and the people looked, and behold he had sackcloth within upon his flesh."

"Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: . . . wherefore they arose and fled in the twilight and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

"Then they said one to another, We do not well; this day is a day of good tidings, and we

hold our peace: if we tarry till the morning light, punishment will overtake us [or our iniquity will find us out]; now therefore come, let us go and tell the king's household." 2 Kings 6: 24-30; 7: 3-9.

**Famine in
Samaria.**

There was a great famine in Samaria and a terrible suffering within the city walls. People were dying for want of food, and in their hunger, condescended to eat abominable things that were not food at all. The king of the country could not help the famishing multitude.

**Abundance
of food.**

**The lepers
stop and
think.**

Behold the salvation of God! Nothing to be done, everything prepared and ready, simply to take possession and eat. These lepers found the secret and began to enjoy it to their hearts' content, and giving way to natural avarice and selfishness, they began to get hold of gold, silver and raiment and to hide them. Their conscience smote them, and convicted them of their wrong-doing. One of them exclaimed, "We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us [or our iniquity will find us out]." They could not hold their peace and keep

silent about the wonderful glad tidings without being guilty of selfishness and wrong.

Beloved, this is the day of good tidings—the glorious dispensation of the grace of God, that bringeth salvation to all men. There is a terrible famine raging within the walled city of India, steeped in idolatry and sin, surrounded by impervious superstition and thick prejudice—a famine not so much of bread and water, but of the Word of God and a true knowledge of the way of salvation through Jesus Christ. And yet we are enjoying the full blessings of salvation, heavenly peace, celestial joy, and divinest comfort, to our fullest content. What shall we do now? Shall we gather all these, so richly prepared for all, and hide them in our land? This salvation was not prepared for us alone, no more than those spoils were meant for the four lepers alone; they were fortunate enough to find it out first, but that did not lessen their duty at all. The Lord meant that a “measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in

**Day of good
tidings.**

the gate of Samaria'' (2 Kings 7:1); but how could it come to pass, if these men had not gone and told ''the king's household''? Certainly the Lord meant that they should.

Our trust.

Now, what about our trust? ''The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'' Hab. 2:14. ''This gospel [Greek, good tidings, see Revised Version—margin] of the kingdom shall be preached in the whole world [inhabited earth] for a testimony unto *all the nations*; and then shall the end come.'' Mat. 24:14. How shall the whole earth be filled with the knowledge of the glory of the Lord like the water of the sea, if we who have heard it do not run to and fro to proclaim the same?

Punishment will overtake us.

This is the day of good tidings, and if we hold our peace we do not well. If we tarry in our indifference and inactivity until the day of the Lord appears with blazing light, at the dawn of the judgment-day, at his coming in glory, surely punishment will overtake us. Do we not remember the terrible fate of the wicked servant, who

hid his talent in the earth (confining the blessing in the land), without thinking of the "regions beyond," suffering with extreme hunger and thirst for God? May we not be overtaken with punishment at his coming? **Caution.** for "it is a fearful thing to fall into the hands of the living God." May God give us wisdom and guidance unto a proper realization of our responsibility and a faithful performance of our portion of this all-important duty.

"They that turn many to righteousness [shall shine] as the stars forever and ever.

...Many shall run to and fro, and knowledge shall be increased."

Dan. 12: 3, 4.

DARK INDIA.

Written by Mildred E. Howard of Payne, O., while listening to a discourse on India's needs—July 26, 1903.

Across Atlantic's waters,
And India's ocean passed;
There lives in India's country
A people great and vast,

Who need to hear the story
Of Jesus' dying love,
Of heaven's gain and glory,
And Christian's home above.

Oh, could you hear the story
Of India's mighty host,
Without your heart o'erswelling
With pity for the lost!

If God should call us over
To rescue some dear soul,
Would you or I be willing
To tell how Christ makes whole?

Oh, when I think of India,
With precious souls in sin,
My heart is stirred within me,
That they might hear of Him

Who died on Calvary's mountain,
That *they* and we be free
By washing in the fountain—
India, 'twas, too, for *thee*.

O God! My heart is bleeding!
I think of thy great love,
Then why should I not gently
Lead them to Christ above?

O God, save "India's Millions"
From darkest, blackest night!
Oh, save their precious souls,
And bring them into light!

* * * *

"With gospel truth unshaken,
Their souls we seek to reach;
Our native land forsaken,
Precious truths to ever teach."

From Darkness into Light.

Born and brought up as I was in a Mohammedan family—a race of people noted for their stern prejudice and blind bigotry—I had very little opportunity to learn the truth as it is in Jesus, and my conversion has been a wonderful miracle of the grace of God, which drew, as it were, a sinner like me out of the dire darkness of heathenism and worldliness, into the marvelous light of our Lord Jesus Christ—the Light of the world.

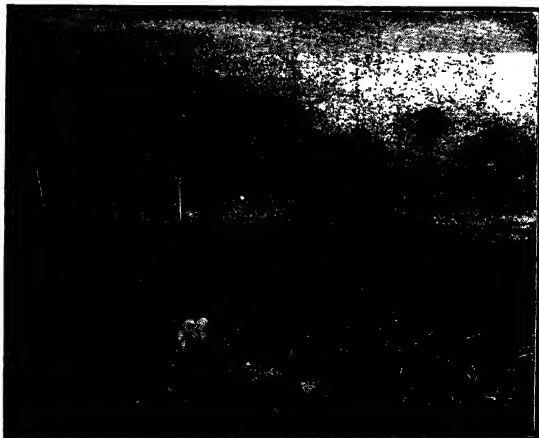
Born a Mohammedan.

The earliest recollection of any Word of God that I can think of is the preaching of a Christian evangelist in a market-place to the effect that a man could not get to heaven simply by saying his prayers, or observing his fast; neither by performing ceremonial ablutions, such as a Mohammedan is very punctilious about; but that purity of heart was an indispensable necessity, and an inseparable requisite

Early impressions.

Pure heart,

to an entrance into that eternal bliss. Though I was very young at this time, this new thought struck me considerably, and made an impression in my tender heart and teachable mind.



A BENGALI HOME.

**Parable of
the sower.**

About four years later I met an English missionary, who spoke to us the parable of the sower. I was at that time in a country town, attending school. The parable made an impres-

sion on my mind which could not be easily effaced. I bought several Christian books from him, among which there was a copy of the New Testament in English.

Soon after this there came a Mohammedan priest from Arabia, who claimed to be a descendant of their Prophet. He was highly esteemed and honored by the Mohammedans, and people flocked to him from all quarters. I also went to him, listened to his preaching, and after a ceremonial repentance, became his disciple. At this time there came a change in the course of my life. I became a very bigoted and zealous follower of Mohammed, the Prophet of Arabia. I began to obey the details of the Mohammedan law and tradition with regard to all the religious ceremonies and rites in spite of repeated remonstrances of indifferent and worldly Mohammedan friends, who thought I was going a little too far in religion. Earnestness was in my nature, and, "What is worth doing, is worth doing well," was my favorite motto.

A Mohammedan teacher.

A bigoted Mohammedan.

A short time afterward there came

**Interview
with Chris-
tian evange-
lists.**

some other Christian evangelists of the Australian Baptist denomination, to which the previous ones also belonged; and having some interviews with them some of my superstitious notions were removed, though I was a staunch follower of Mohammed even then.

High school.

The next year I left that town for the county-seat of the district to attend high school, as my course in the country school was over. Though a faithful and tenacious follower of Mohammedan law, and a zealous observer of the duties enjoined by their system—praying five times a day at stated hours, fasting during the entire month of *Ramjan* (of the Mohammedan year), and the rest of the whole paraphernalia of Pharisaic ecclesiasticism and self-righteous worship—I soon got tired of these vain ceremonies and meaningless mummeries, which could not give me any peace or happiness. Unconsciously, as it were, I gradually lost a great deal of my zeal and earnestness—I had almost said, faith not according to knowledge. I became a moralist in fact,

**Tired of
Mohammed-
anism.**

though remaining a Mohammedan in theory. I had never dreamed of becoming a Christian. I believed that the Christians were all deluded and deceived by the devil, and there was no use of searching the Bible for truth. I went so far as to publicly and privately instruct and admonish people not to read any Christian literature, or to go to the missionaries; but it was hard for me to "kick against the pricks." Soon I had to exclaim like the apostate Julian, the emperor of Rome, "Thou Nazarene hast conquered at last."

**Prejudiced
still.**

**Conquered
at last.**

My attention was attracted to the words of Jesus Christ upon hearing a part of the Sermon on the Mount, and a faint desire to read the Bible was awakened in me. Not long after this, one Sunday afternoon as I was studying in my room, a friend of mine came to me and in course of conversation proposed the study of the Bible. It did not take me long to decide, for my heart was just prepared to receive the light.

**Sermon on
the mount.**

I was quite tired of myself. I had tried all possible means of salvation

from sin without success. I had adopted a habit of writing a diary of my daily life and conduct, in order to check vice and avoid bad habits; but alas! when one sin would be checked, ten others would raise their heads. I was indeed trying by works to bring about my own salvation, and was heavy-laden with myself and my sin. So the suggestion to go to the Christian missionaries and to study the Bible recommended itself to me by holding a faint hope in a glimmering light. I at once fell in with the proposal, and we both started for the Mission House, saying, "Never leave till to-morrow what you can do to-day." This was August 6, 1893.

There was a Bible class conducted by a Miss Ehrenburg in the mission house belonging to the Australian Baptist Mission, and I became a student in this class. But not being satisfied with only one lesson in the week I asked if we could have a lesson every evening, to which she readily assented. We went but twice together, when my friend had to stop his Bible study, as his uncle became very much

Battle with

A turning-point.

Mission House.

opposed to it, fearing lest he should become a Christian; but I continued my study alone, never missing a lesson, no matter what happened. I had a zeal for the sacred study, and I was driven to it, as it were, by an unseen force. The more I read the Word of God, the more fond I became of reading; and began to see such wonderful light and truth in the Bible, by which all my prejudice and ignorance was dispelled and driven away like a dark cloud before the strong wind. In three months I read the four Gospels and the Acts of the Apostles through, and learned the wonderful story of Jesus Christ and his love to me. I learned that he died for my sins and afterwards rose from the dead, which I never knew before (for although the Mohammedans believe Jesus to be a prophet, yet they deny his crucifixion and resurrection).

Bible study.

It was at this time that my father died, and I had to go home, fifty miles from this county-seat of Mymensing, East Bengal, where I was at school. God in his infinite wisdom and love thus gave me a foretaste of heavenly

Father's death.

bliss before this severe trial came, and I was sustained through it all. Had it not been for this I would have wandered far from God and plunged headlong into the world.



A COUNTRY ROAD.

**Back to
study.**

**Persecution
begins.**

After a month I went to Mymensing again and resumed my Bible study. This now became known among the Mohammedan community of the city, and they began persecution on account of my frequent visits to the Mission House. My Mohammedan friends began to call, and by their arguments tried to prove the falsity of Bible truth. But instead of destroy-

ing my faith in Christ they rather confirmed it. In their discussions they only exposed their own ignorance and mistaken notions about the economy of the grace of God.

**Faith
strengthened.**

At last they warned me with threatening not to go to the Mission House, or to study the Bible. But it was too late, I could not now comply with their foolish request. I continued my study. One Sunday, after the class, the class-leader asked me to stay behind. She knew something about the persecution I was undergoing, and was praying for me. She knew I loved Jesus and loved the truth. So she asked me what I thought of accepting Christ. I replied, "I will receive him when I grow up an independent man of some position after I leave school." "Don't you believe in Christ?" she said. "Yes, indeed," I replied. "Do you believe he died for your sins and rose again?" she asked again. I replied in the affirmative. "Do you believe you are a sinner," she asked again. I said I was. When she said that if I knelt down and confessed my sins to Jesus, aban-

**Memorable
Sunday.**

**Led to
decision.**

doning myself as a sinner, and accepted him as my Lord and Savior by faith, I would be a Christian. "Is it so easy and simple?" I exclaimed in surprise. I was expecting some elaborate initiatory ceremonies to introduce me to Christ. It was almost too good to believe.

**Terrible
struggle.**

She then asked me if I was ready to kneel down and make the confession to Jesus and accept him as my Savior. I consented, and we both knelt down in that little class-room, and she began to pray that I might make the proper decision and have faith in God. As she was praying the heavens seemed to have fallen on my head, and the awful burden of sin almost crushed me to death. The whole power of hell, and the entire diabolical force seemed to be let loose to keep me from praying. I was feeling awfully burdened, and almost choked. Anything but a decision and a complete separation unto God. It was indeed a death struggle, in which I had to grapple with the very power of the infernal region. But the victory came at last, and when the time came to pray, I opened my mouth, and

**Awful
burden.**

**Entire
surrender.**

my heart, too, and cried unto my Savior, "Have mercy upon me—a sinner. " Oh, the divine comfort and heavenly peace that came into my heart! Oh, the joy unspeakable and full of glory that filled and thrilled my entire soul! All heaviness, all burden disappeared in a moment, and I rose up from my knees a new crea-

Victory.

ture—happy and glad—singing and praising the Lord. I could scarcely find expression to give vent to the outbursts of joy within my soul.

This was the 3d of December, 1893, and it was a memorable day indeed—a remarkable crisis in my life. Whenever I think of it now, with joy and gladness I sing to myself:

Happy day

“Happy day! happy day
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day.
Happy day! happy day
When Jesus washed my sins away.”

From this time there was a wonderful change in my life. My affections and desires were all changed, and my manner of life was renewed. I began to read the Word of God every morning and evening and spend time in

Christian life.

**A secret
believer.**

prayer, also go to worship on Sundays. But one thing was lacking yet. I was not bold enough to make a public confession. I would testify in my class at the school, but did not confess the Lord before society. In fact, I became, what is often to be found in India, a secret believer. I did not think much of baptism, and thought I would put it off until I finished my academic career and entered independent life.

**A scientific
impossibility.**

As a light can never be hidden under a bushel, and even if one attempted such a scientific impossibility, either the light will go out for want of oxygen gas, which is indispensable to any combustion, or it will burn the bushel and come out in a greater blaze. A Christian can never hold his peace, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. So it came to pass that I had to confess him openly.

In January, 1894, there was an annual meeting of the Australian Baptist Mission in Mymensing, and several ministers and evangelists came to

attend the same. Special gospel addresses were delivered for the students and the educated native gentlemen. They were a great help to me, and stimulated my faith to a great extent.

It was during these meetings that I had an interview with Mr. B. A. Nag, a Baptist evangelist of Dacca, East Bengal, who presented to me the need of baptism. I saw it clearly as a commandment of the New Testament, and yet was not quite ready for it. Baptism for an Indian convert means a complete separation from his own father and mother, brothers and sisters—yea, all that are near and dear to him after the flesh; he has to die to reputation and good name, popularity and public opinion; he must be utterly forsaken by his own friends, who almost invariably become his bitterest enemies as soon as he is baptized. I looked confused at my friend's question regarding the subject, and I told him I was not clear as to my duty concerning the same. I presented to him the difficulty of the position, and he assured me that God was well

What baptism in India involves.

able to counteract all possible evil, and when my father and my mother forsook me, the Lord would take me up. "Believest thou this?" he asked. I saw it clearly in my head, but did not feel like saying, "Yea," from my heart. After prayer I left him with a promise to answer his question in the affirmative the next day after having had prayer at home.

Perplexed.

I shall never forget the state of my mind that day and the night following. I was altogether restless with the thought that I was not wholly for God, and the thought of the tremendous loss from a worldly standpoint was also a great perplexity to me. I spent the night in much prayer, but was no better. In the morning I became more earnest and fervently prayed for grace. I begged God to reveal his will concerning the matter. At last in my extreme embarrassment I asked a sign of the Lord. I said, "Lord, after prayer I shall open the Bible, and wherever it opens, I desire that thou shalt speak to me thy mind from there." I got up from my knees and opened the Bible, and the message

**Definite
prayer.**

the Lord gave me was 2 Chr. 16:9. It reads: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

**Remarkable
answer.**

Though I had never read the passage before, the whole thing was clear as daylight to me. I saw how my heart was not perfect toward him. I saw how anxious the Lord was to find such as are wholly for himself, and how he is anxious to show forth his almighty power in their behalf. The whole problem was clear to me. I exclaimed, "Yea, Lord, I believe; help thou mine unbelief." The struggle was all over, and the unrest and confusion all gave way to the heavenly joy and divine peace that filled my entire being. I was at rest.

**Difficulty
cleared.**

I was very anxious to go to the Mission House to tell my friend about my experience, but I had to go to school. As soon as the school was over I ran to the Mission House, and told my friend that I was able to reply to his question in the affirmative, and that I was also willing to be bap-

**Ready for
baptism.**

tized. I need scarcely add that they were as glad as I was.

The next question to settle now was, "When?" I was not ready to give an immediate reply, but I knew how to get it, which Miss Ehrenburg at once suggested. She said it would be better if we asked the Lord to reveal this matter to us. We began to pray, and after a while as we were praying I heard a voice saying, "Now is the accepted time; now is the day of salvation." I perceived it was the Lord speaking to my soul, though I had never read that in the Bible. (I had read no more than the four Gospels, Acts, and Romans at that time.)

The whole question was settled, and I was ready for baptism; but as it was too late for that day, it was decided that I should be baptized the next morning, which was the first opportunity for observing the ordinance. Now, our annual examination was to commence the next day, which ought to keep every student busy in the morning; but I thought I must first obey the Lord, and then go in for the examination in his strength.

**The Lord's
voice.**

**Examination
at school.**

Early in the morning the next day I came to the Mission House, and as I was waiting for the minister I received a letter from a Christian friend, a missionary, expressing her surprise that I was not yet baptized, and hoped that I would be in a position to say when replying to her letter that I was already baptized. She gave me much encouraging counsel on following Christ and taking up the cross.

A remarkable letter

This was indeed a remarkable incident, for the Lord caused her to write this letter to encourage my heart while waiting for baptism. The letter was written before it was decided that I should be baptized that morning.

Soon after I was baptized, and as I was coming up out of the water, oh, the joy unspeakable and full of glory that filled my soul in obeying my Lord, and being conformed to his death by burial! I could scarcely refrain from exclaiming for joy like the Queen of Sheba at Solomon's palace: "Even the half of it was not told me before."

Queen of Sheba.

After my baptism I went to my friends' in the city where I was living, and told them the whole story. They

**Change of
home.**

were unwilling that I should stay with them any longer. So I had to remove to a Christian home, where the Lord directed me in answer to prayer.

**Consolation
from an un-
expected
source.**

As soon as I was baptized the news spread through the city, and my friends turned against me, and the teachers and students in the school became my enemies. But the Lord prepares a table for his beloved in the presence of his enemies; so when I went to school, one of the teachers came near me, as I was sitting in the examination room, and wrote on a piece of paper words of encouragement and comfort, congratulating me upon my baptism. It was a great surprise to me to find that Hindu teacher expressing his mind in that way. He giveth water even from the rock.

**News reaches
home.**

Persecution went on as the days passed by, and in the meantime my own people at home got to hear about my baptism. Nothing could be more unwelcome and unpleasant to them than this news. It was worse than the news of my death would have been to them; but my uncle was not altogether disheartened; he would by no means

keep quiet without trying once for all to persuade me from the faith. So he came to the city with several men, and lay in wait for me. As I was going to school, they suddenly appeared from behind the banyan trees and took hold of me, and putting me into a closed carriage, drove away from the city towards home. As they got hold of me I had only time to breathe a prayer, asking God to be with me as he was with Joseph when he was sold to the Ishmaelitish merchants and carried away into Egypt.

Uncle lying in wait.

Captured on the way to school.

They told me my grandmother was seriously ill, and they must therefore take me home. There was no other alternative but to yield. My Christian friends did not know anything about it. They thought I was in school. By evening we had gone about twenty-five miles from the city, and the rest of the way we had to walk. We reached home the next night, and found my grandmother sick, but there was nothing serious about it. It was simply a fabrication of my uncle's; all Indian parents have recourse to this kind of tricks when trying to persuade

Carried home.

Religious lie. a convert. To lie on such occasions for the sake of winning one to their faith or reclaiming an apostate is not sinful, according to their standard of morality; nay, such teachings are a part of their religion.

Pathetic appeal to feelings. The first weapon they used in order to dissuade me from the truth was a pathetic appeal to my feelings. They began to cry and weep and break my heart by working on my sympathy, and I began to weep with them (Rom. 12: 15); but the words of Jesus suddenly came to my mind, saying, "He that loveth father or mother more than me, is not worthy of me." Mat. 10: 37. It acted like a powerful stimulant upon my sinking heart, and gave me fresh strength and courage. I remembered then the heroic words of a boy of seven, who said:

"Jesus, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee whom angels praise,
Whose glories shine through endless days?"

My heart was fortified against all such devices of the devil, whose fiery darts were all quenched at every one of his subsequent attacks. From

this time, these trials could not move me.

Failing in this, they had recourse to sorcery and witchcraft. They used to charm my room, and bed, that I might not go out any more. They used to charm my food and drink to make me forget all about my Lord, and employed various other follies to accomplish their wicked object; but to their great disappointment and utter confusion, every one of them became nothing but failures. Sorcery could have no power, of course, when the mighty power of God was at work.

**Witchcraft
and charm.**

Then they attempted to poison my food, trying to affect my head, so that they might nullify all my testimonies for Christ, telling people that I was simply mad. The first day they failed in the attempt, when they offered me milk mixed with the juice of some poisonous leaves, which in suspicion I refused to take, though I did not know what the mixture was. But they mixed some of the seeds of the same plant the second time with another preparation, and I took it in ignorance; but, praise the Lord, I did not

**Attempt to
poison.**

know of it until a year had passed! The Lord fulfilled his own promise (Mark 16:18) and I was shielded from the evil consequences of the deadly poison.

Controversy
with heathen
priests.

A plan which they carried on all the time I was at home, practically a prisoner in their hands, was drawing me before the priests and professors to have discussions with them. I had not acquainted myself with the art of controversy or the science of apology to maintain a polemic discourse, but I was acquainted with Him whom I had believed, and was persuaded that he was able to keep me unspotted from the world. For himself hath said, "When they deliver you up, be not anxious how or what you shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Mat. 10:19, 20.

Almost every day, one or another of these priests would come to have controversy with me, with a view to dissuade me from the faith, but the Lord gave me wisdom and power which none of my adversaries were able to withstand or gainsay. Glory be to his

name! All their arguments and sophistries were utterly confused, and the Lord confounded every one of them. He showed himself strong in my behalf, according to his infallible promise. After the enemy was routed, I often wondered how I could have gained such a wonderful victory. It was not by power, nor by might, but by the Spirit of the Lord, that all this was accomplished. All glory to God!

The battle is
the Lords.

One day my uncle invited a man of high position and influence to meet me, thinking his words would have more effect upon me than those of others. When I heard he was come, I was a little nervous, and lifted up my heart to God in prayer and asked for grace to help me. The Lord so wonderfully turned the table against the enemy that after half an hour's conversation the man turned quite friendly to me. He confessed that I was of God, and that the rest of them were all wrong. He reproved them all for persecuting me; he found nothing in me, he said, that was worthy of censure; so the Lord was glorified, and the devil was defeated.

A man of
influence
invited to
oppose.

He is chang-
ed and
speaks in
favor.

Another day my uncle took me to my old schoolmaster, expecting he would admonish me for becoming a Christian. He thought his words would carry more weight than those of others. I prayed to God that for his glory he might stop the mouth of this Hindu schoolmaster. The Lord answered prayer in a remarkable way, and the schoolmaster instead of blaming me for my faith, rather expressed his pleasure at my religious zeal that had even led me to change my old faith when I found it defective. I came home rejoicing, and my uncle disappointed.

**Old school-
master in
favor.**

On another occasion my uncle sent for a Mohammedan preacher, a noted controversialist, to come and have controversy with me. I knew that he was a Christian renegade, and was an efficient instrument in the hands of the devil in turning many from the faith. He lived about 300 miles from our home. My uncle sent for him and made all arrangements, but I did not know anything about it until the noon of the day when he was expected. Horses were sent for him to the steam-

**A Christian
renegade
called.**

er station, twenty-five miles from our home, and he was to arrive on the same evening.



A STEAMER STATION IN BENGAL.

When I heard this, I began to pray that if it was possible the Lord would hinder his coming; if not, strengthen me to meet him, for his glory. He heard my prayer and answered it. When he came to this place, twenty-five miles from our home, he received a message from home, to the effect that his brother was seriously ill, and that his presence was urgently required at home. So he went back at once, and could not come to our home.

Prayer.

Sad news from home takes him back.

**Salvation of
God.**

My uncle was again disappointed, and the Lord got the victory. In these battles I did not have to fight at all; I stood still and saw the salvation of God.*

**Uncle
changes his
mind.**

By this time my uncle got sick, and I told him that he would not get off unpunished if he continued his rebellion against God and his cause. He got perplexed and proposed to let me go to school. Before this he said that he would never let me leave home or meet any Christian. If I did not obey him, he would chain me to my bed and break my leg to keep me in doors. He would starve me and put me in strait places, if I persisted in my faith. I was a prisoner in their hands. I could not go where I wanted; vigilant watch was kept over me and all my movements, both night and day. All outward communication was stopped, and my letters and all mail were intercepted.

I had no one to look to for help but God. I did not have even a copy of the Bible with me. Among the old

* These are only a few of God's wonderful dealings, too numerous to mention here.

books I searched and found a copy of the English Testament and some other Christian books that I had bought before my conversion. They became a great help and comfort to me. How wonderfully the Lord arranged for all these things before I knew anything about them. He prepared the way before me, knowing all this should come to pass.

“God moves in a mysterious way
His wonders to perform.”

Now, my uncle consented to my coming out, and not only that, but he supplied my passage money and necessary clothing also, and set me forward on my journey in a goodly manner. “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” Prov. 16:7.

**Set at
liberty.**

The New Light.

At the end of twenty-five days I was set at liberty and came back to Mymensing. I need hardly tell you that I was glad to be free again. I came to the school and went on with my studies, though from thenceforth I spent

**Back to
school.**

Sad discovery.

more time in the study of the Word of God. Everything went on all right, and I was passing my days in peace and joy in believing, when all of a sudden to my surprise I felt the stirrings of something within; at first I did not know what it was, until it was told me that it was the residue of the old man—the root and principle of all sinful actions. It was indeed a sad discovery to me. I never expected that any such unclean thing should remain in my heart even after my conversion; but whatever my expectations were, the old man was there all the same.

Leprosy of the soul.

I was very anxious to get rid of this root of bitterness, but they told me my disease was incurable, and there was no remedy for it this side of the grave. But somehow that did not satisfy me. I did not like this loathsome leprosy of the soul. If Christ can not save me any further than this, I said to myself, the gospel is a failure alike with the law. All other religions had the same plea to make for the continuance of the human depravity. I was confused, and yet I was not disheartened. I was

confident of the truth of the Old Book, and I began to search its pages with great diligence to find out if there was any remedy for this.

**Searching
the Bible.**

I did not have to search for it long. I saw in the Word of God there was provision for the removal of this corroding human disease. It held before me a life higher than that I possessed, an experience better by far than what I had. There was a perfection after the divine pattern, a holiness founded upon his spotless purity.

**Remedy
discovered**

I began to enquire of every one I had any respect for about this pearl of great price—about this wonderful experience—like the love-sick Shulamite anxious for her beloved; but I did not receive any substantial hope from any one; each one had to tell the same sad story.

**Earnest
seeking**

Then I began to read books on this subject, and read all that I could get hold of. At last I got tired of it. I wanted something more than an intellectual comprehension of the matter. I wanted an experience that would satisfy. I prayed and fasted and shut myself in a room for seasons but the work

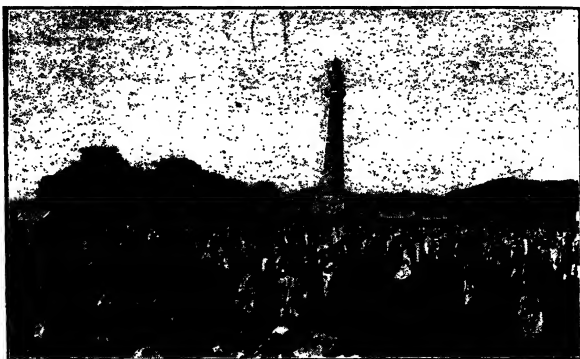
**Reading
books.**

**Knowledge
vs. experience.**

was not done. This went on for a year.

Coming to
Calcutta.

At this time, about the middle of 1895, I came to Calcutta to enter college, as my course in Mymensing was



THE *Maidan* OF FORT WILLIAM, CALCUTTA—A LARGE PUBLIC GROUND.

finished. At this flourishing metropolis of India, I was more embarrassed than before. Another important question confronted me right here. In the country there was only one church, one meeting-house, but in this city there are dozens, and scores of steepled houses, and I was at a loss to account for their multiplicity and vari-

Multiplicity
of creeds.

ance of creed and discipline. I did not know which of them was more Scriptural, and which of them to go to.

Finding that the Salvation Army preached and believed about "holiness of heart," I was specially attracted towards them. I began to attend their meetings regularly and mix with them freely. It was at this time I learned the long-sought-for secret of entering into the blessed experience of heart-purity. The Lord sanctified my heart by a second and definite work of grace, subsequent to regeneration. I entered into the blessed promised land flowing with milk and honey, after such a long wandering in the wilderness of human opinions and man-made creeds. My joy was then full, and my heart saturated with the peace of God that passeth all understanding.

Salvation
Army.

Enters
Canaan.

After this blessed experience I received a fresh zeal and love for lost souls, such as I did not have before. I began to visit young men in their homes and lend them Scriptures and distribute tracts among them. I began to feel more and more the leadings

More ac-
tivity.

of the dear Lord in this kind of work.

**Sunday after-
noon visits.**

I used to spend Sunday afternoons in visiting the students in their boarding-houses. One day I went to see one of my cousins, who was also studying in the city. I gave him a Bible, and he read some parts of it. He marked some passages which he wished explained. In course of conversation he asked me if I was a believer. "Indeed I am," said I. He said, "Can you do any of those miracles that are recorded in Mark 16: 17, 18?" I said they were to be spiritually understood, they were not literal (for so I was taught to believe). He said, "Then what about the other miracles related in the same book attributed to Jesus Christ? are they also spiritual?" I saw my position in a moment, and after further conversation I took leave of him for the day, but his question did not leave me.

**A strange
question.**

**Plans over-
thrown.**

I began to think and pray about it. It seemed to have overthrown all my plans, for I was thinking of becoming a doctor and preaching the gospel to my countrymen at the same time. I felt a special call to work for God. I

felt the burden heavily, and yet I was not prepared to take a salary from the mission societies. If I disliked anything, I disliked a hireling ministry. "Freely ye have received, freely give," was my Master's command; and "to make the gospel without charge" was Paul's example, and so I decided not to 'go beyond what was written.' Consequently to become a medical missionary was my only alternative. But the more I prayed, the more I felt that I was not planning aright. "How much more to the glory of God it would be," I said to myself, "if I could heal the sick without having recourse to medical science and poisonous drugs." I began to search the Scriptures again, and found the twofold ministry all along the line—the forgiveness of sins and the healing of diseases—in the glorious plan of salvation. Though not a single soul whom I knew was of the same mind with me in this matter, yet standing upon the Word of God I decided to accept the Lord for my physician.

Called to
work for God.

Divine heal-
ing.

The next question was about the

**The church
question.**

church. I was still attending the Salvation Army meetings, and took a great interest in their movement. Two things in them attracted me, their self-sacrifice and simple living, and their teaching of holiness. At this time one of my Baptist friends came in contact with the Plymouth Brethren, and urged me to study their doctrines and organization. I read some of their books and pamphlets, but finding they did not believe in holiness of heart as a second work of grace, which I had already found in the Word of God and in my practical experience, I was not very much drawn to them.

**Plymouth
Brethren.**

**"To the law
and to the
testimony."**

However, I decided to search the Word of God again on this important matter and stop reading anything until I had read the Old Book through. I began to study the New Testament on my knees, and in course of six months I finished the whole New Testament, and came to the following conclusions on the matter:

**Resultant
conclusions.**

1. God has but one church.
2. God's church is named by God.
3. Christ is the head of the church.

4. The Holy Ghost is the administrator of the church.

5. He organizes the church, and appoints his ministers.

6. There must be unity in the church in all matters of doctrine and practise pertaining unto life and godliness.

7. There are no sinners in the church of God.

8. A hireling ministry and program worship is foreign to the church of God.

9. The love of God is the only tie that binds believers together.

10. The Word of God is the only guide in all matters, doctrinal and spiritual.

When I came to these conclusions from the Word of God, I found myself in an isolated place; I could not join any of the denominations then. I became "peculiar" in every way. I used to spend the greater portion of my time in reading the Word of God with other students in the college, and some of them became favorably impressed with these views. One of these younger students was Bro.

Isolation.

**Prayer-
meeting in
the college.**

M. Moses. We used to come together often in the college rooms and sing and pray together. These prayer-meetings were indeed blessed hours spent in sweet communion with God and fellowship with each other.

We went on in this way for some-time, in spite of the reproaches and persecutions of our Christian friends.

**An advertise-
ment.**

**Samples of
American
holiness
papers.**

About this time I saw an advertisement in a paper, to the effect that a man in Texas was offering to send samples of holiness papers published in America, on receipt of a silver dime. I was very anxious to know what was going on in America about this doctrine of holiness, and so sent my name with remittance to the party. Soon after, I began to receive all sorts of papers from America, some of which I liked more than the others. Among these samples there came a copy of the *Gospel Trumpet* catalogue of books. Being fond of study, I was eager to find out what books they were; and when I read the names and contents of those books, such as "Divine Healing of Soul and Body," "Salvation, Present, Perfect, Now or Nev-

**Gospel
Trumpet
catalogue.**

Books.

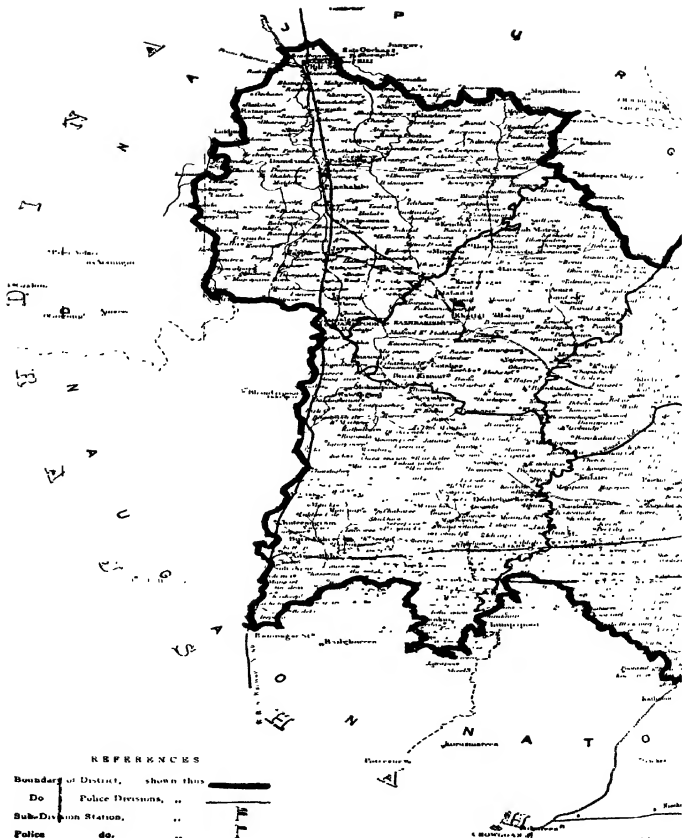
er," "Church of God," "What Church Should I Join?" etc., etc., I was very eager to get these books. I sent for them at once, and I need not tell you that I was more than satisfied. I found in these books just the things that the Lord was teaching me all those days. I saw how the Lord leadeth all his children by his own Holy Spirit, no matter where they may be, irrespective of their color and creed.

Sweet
fellowship.

Called To Work.

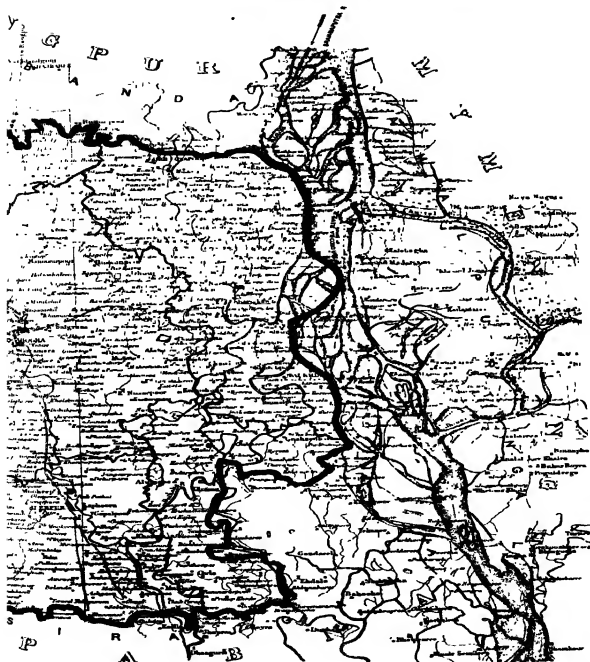
At this time I met R. N. Mundul, who was grieved at the corruption and depravity in the so-called churches of God, and patiently "looking for the consolation of Israel," like Simeon of old. He had been praying for a better order of things for a long time, and was indeed delighted to find us of the same mind. We agreed upon meeting together at least once in the week for divine worship. From this time our regular public meetings began. Others began to come, and there was considerable stir among the people.

Meetings
begun.



BOGRA

Scale of English Miles.





BRO. N. N. MUNDUL AND WIFE, CALCUTTA.

We decided to publish these truths for others of our countrymen whom we could not reach in any other way. We began to pray about the matter very much, and the Lord led us to launch out. We started to publish a paper both in English and Bengali, "The Fire Brand"—a monthly magazine—exclusively of religious matter.

**Publishing
work.**

The Lord began to bless us wonderfully in supplying all our needs, both temporal and spiritual. Both in our meetings and outside, he confirmed his Word with the signs following. At this time we received two printing-presses for our publishing work, but having no type and other materials we could not make any use of them until some time afterwards. It was in 1898 that I left college and began to devote my whole time to the Lord's work. For one year I labored in Calcutta, in both publishing pure literature and preaching the Word of God, and thoughts out of many hearts began to be revealed upon the publication of the truth. Some burnt and destroyed the paper, others solicited its discontinuance under ecclesiastical obligation, while a few ex-

**God is faith-
ful.**

pressed their joy and pleasure in appreciation of the truth. Many hungering and thirsting for righteousness cheerfully responded in words of congratulation and thanksgiving unto the Lord.

**Called to the
country.**

About this time I felt called to go out in the country to preach the gospel to the heathen. I found that within 200 miles of Calcutta there was the entire district of Bogra, with a population of 1,000,000, altogether without the gospel. No missionaries were stationed there, and the Lord laid this place on my heart. We left for this district in the beginning of 1899, leaving other brethren in Calcutta to manage the publishing work, while we did the editorial work from this place.

**Leaves for
Bogra.**

Bogra is 209 miles northeast of Calcutta, a district with over a million inhabitants, four-fifths of whom are Mohammedans; there are over 4,200 villages, most of which have never seen a follower of Christ, or heard the sound of the gospel. They do not even know that a Savior died for them and that salvation is possible in this life. The entire population is steeped in sin,

**Never heard
the gospel.**

superstition and idolatry. We began to herald the glad tidings of great joy to them, both in public and private. We opened Bible classes for young people, and Sunday-schools for boys, and a great interest was evinced in these efforts. Private and public discussions followed, and the people began to be stirred on the vital questions pertaining to sin, the soul and salvation.

At work.



A VILLAGE MARKET.

Besides these we used to go to the market-places, where people gather regularly twice every week for mercantile purposes, and preach to the

Market
places.

gathering crowd, who never heard anything of the kind before. We used to sell gospels and Scripture portions to them, and distribute tracts to follow the spoken words.

At the periodical feasts and worship there are also such gatherings assembled, which last for one or two weeks: we visited them also. At times there are pilgrimages made in some parts of the country to the rivers, where they come from all quarters to wash away their sins. Hundreds of thousands gather on these occasions from all parts of the country; these seasons afford a grand opportunity to preach the gospel and to spread the truth far and wide.

**Places of
pilgrimage.**

**Publishing of
books, etc.**

During this year our first book on "Secret Backsliding, Its Cause and Cure" was published. "The Church of God" followed soon after, which is a free translation of Brother Warner's tract of the same name. Then came two pamphlets, "Carnality" and "Seven Aspects of Divine Healing," and after that a book on "The Ideal Church" was published, setting forth the present truth on the church ques-

tion, and the ordinances of the New Testament. It has over 200 pages. Then was published a book on "The Old Man" of about 120 pages. These are all Bengali publications. Besides our English paper, a tract on "Schism" was published in 1899.

After the first year the size of our paper was changed, and after the second it appeared in two separate covers, one English, the other Bengali.

All our work is conducted on faith principles, and the Lord answered our prayers remarkably on that line, as well as on others. We can testify for the glory of God that we have never lacked a thing that we needed, and never went without one single meal. Our God supplieth all our need according to his riches in glory by Christ Jesus. True, we have our trials and tests of faith, but he has never left us nor forsaken us. Bless his name!

He supplies
all our need

Trials and
triumphs.

Even in that heathen land of Bogra sometimes help came from unbelievers, Hindus and Mohammedans, which could not be refused because of their earnestness and importunity. People

**Fed by a
raven.**

nowadays do not believe in the ravens feeding the old prophet in the wilderness, and the only cause of their unbelief and skepticism is that they do not believe in the God of Elijah. Only recently we were fed by a raven, when money was dropped in our yard by a crow flying overhead. God has not changed; he is the same yesterday, to-day, and forever. "They that seek him shall not lack any good thing," is as true to-day as it was in the days of David.

**Visit to
Bombay.**

Besides working in Bogra, in preaching the gospel to the heathen, and working in editing and publishing literature, we went out in distant parts of the country to hold meetings in answer to repeated calls. I will give a brief account of only two such tours.

**Bro. Moses'
sickness.**

In August, 1900, Bro. Moses and myself went to Bombay, over 1,400 miles from Calcutta. We had a successful series of meetings, in which we set forth the whole counsel of God. Soon after we set forth the glorious truth on divine healing Bro. Moses fell ill. He was brought well-nigh to death; the neighbors and friends be-

came terrified and advised us to seek medical aid. We held on to God, and the next morning they were all surprised to see him walk out of doors. It was a remarkable corroboration of the truth preached in that city. We had to pass through some trials, but the Lord was with us, and brought us through with victory. Praise God!



BOATS FOR CARRYING GOODS FROM THE
COUNTRY TO IMPORTANT PORTS.

In January, 1902, we went again to East Bengal, and held meetings almost all day for one week, and the Spirit of the Lord wrought mightily in people's hearts. We saw sinners falling

**Tour in East
Bengal.**

upon their faces from their seats, and crying for mercy as the Word went forth. We preached the whole truth. When the Word of God was preached to them about the ordinance of foot-washing they all raised their hands approving of the truth, and asked for an ordinance meeting, in which all joined, and the Lord was glorified. So many came forward for healing that we had to set aside one whole day for going from house to house, praying for the sick; and to the glory of God we can testify that we received letters even after six months, saying that they were all healed and enjoyed health till then. One of these was a blind boy of ten, the only child of a poor widow. At the close of the meetings sixty persons came forward to receive benefits of the Lord. There was great joy in that place. Many were saved, and some were sanctified.

In November, 1901, the condition of the work and other peculiar circumstances made it necessary for me to come to Calcutta and take charge of the work in the city. We had to pass through a peculiar and severe trial

**One day for
healing.**

**Back to
Calcutta.**

for some time, but the Lord gave us glorious victories. We resumed our work in May, 1902, with renewed zeal and perseverance. The publishing work was pushed with more activity, and we changed the name and size of our paper. Though at this time there was a falling away on the part of some of our brothers, the Lord added others to help his cause. By means of pure literature the Holy Spirit gathered a church in the Khasi Hills of Assam. We knew some of the brethren before. Last year we came in contact with Bro. J. M. Roy of the Khasi Hills, now studying in Calcutta. He is a great help in the work, and is being used of the Lord in writing literature in his own language. One of his works is in the press now. A short account will be given of the Khasi Hills hereafter.

**Resuming
work.**

**More added
to the Lord.**

**Bro. J. M.
Roy.**

**Books in
Khasi.**

There are four brothers working at present in Bogra. Bro. Moses is with them. They are pushing the battle strenuously to the very gates, and the Lord is blessing them.

**Work in
Bogra.**

Our Home.

**Converts are
helpless.**

Young minds are generally susceptible to change and pliable in receiving the truth before they enter life's stern battle-field. Hence the converts in India are generally such as are young and inexperienced in worldly affairs, and consequently unfit and unable to maintain themselves until they are trained for one or another of the many occupations.

**Outcast and
forsaken.**

But as soon as a young man accepts Christ, he is an outcast; his father and mother forsake him, his own people disown him. He is a curse to their society, and wherever he goes persecution and hatred follow his steps.

**Need a home
and training.**

For such helpless youths, as soon as they are converted from their old ways, the first thing needed is a "home," where they can have sympathy and care, instruction and training, until they grow to be men capable of taking care of themselves. Again, there are others who are not free to follow the Lord fully, because they are not independent. No sooner do they



AFTER THE CAMP-MEETING, CALCUTTA.

begin to act according to their convictions, than they, too, are cast out. They also need a "home," where they can be instructed and builded upon the Word of God, that they may be strengthened and established in the truth.

**Our home
started in
Calcutta.**

Therefore a "training home" is an indispensable necessity to successful evangelization and substantial edification. Our home was started on this plan, and with this object, because passing through the various stages of a convert's life we have well realized the necessity of the same.

At present there are only a few young men in the home; among the inmates are two from our new field—Bogra. One of these is the son of one of the bitterest opposers of the gospel in that place. The Lord so worked that his son has come out to confess Christ.

Khasi Hills.*

The Khasi Hills form a part of Assam, and lie on the south of the Brahmaputra valley. The country is noted **The country.** as having the heaviest rainfall in the world. The hills contain fine limestone, and it is exported in large quantities to the cities in the plains.

The people are very simple and hardy. Most of them are laborers, **The people.** and they live by agriculture. Oranges grow in abundance, and are exported to the neighboring cities.

They live in huts, usually made of wood and bamboo, covered with leaves.

They speak a language peculiar to themselves, which is of monosyllabic nature, and has no synonyms, each word signifying only one thing. They have no characters, but the Roman **Language** is used in both printing and writing. Before coming in contact with Western civilization they did not have any literature in their language.

Though they believe in one supreme God, yet demonolatry seems to be their

* Mostly taken from the account written by Bros. W. M. and J. M. Roy for the author.



A VILLAGE MARKET IN KHASI HILLS.

**Fear of
demons.**

practical religion. They are always afraid of the demons or evil spirits. They believe that all their sicknesses and other calamities come from evil spirits. So when they are sick, they never take any medicine, but they of-

fer sacrifice to the demons, which consists in breaking eggs on a piece of wood prepared for that purpose.

Among some tribes or clans of these people, there is a peculiar custom of keeping a snake, called *thlem*, which they believe keeps them from evil and sends them prosperity and wealth. The serpent is kept in a dark room at one corner of the house. They say that this serpent can make itself as big as the largest serpent, and as small as a needle, and that it can sometimes make itself invisible to the naked eye.

**Serpent
mystery.**

During the winter it remains quiet, but in summer it wants human blood, and therefore the keepers have to hire men whose profession is to kill men. They go about in the solitary walks and mountain passes in the dead of night and fall upon some unfortunate traveler. They take the blood of their victim in a tube and leave his dead body without touching any money, jewels, or any treasures he may have had on his person.

**Wants human
blood.**

This blood is offered to the serpent; for if it does not get any blood, it attempts to kill somebody in the fam-

Dead bodies
in the
streets.

ily. So they are obliged to follow the inhuman practise of killing their fellow men for blood. Often dead bodies are found even in the streets of the cities, and no trace can be found of the murderers. Generally the influential and wealthy persons keep such serpents, and so nobody dares to witness against them or to expose them to the law; hence they escape their proper punishment at the hands of the government.

Everlasting
bondage.

It is also believed that when once a family or clan keep a *thlem* they are bound to keep it always. The serpent would by no means leave the house unless all the property gained during the time the serpent has been in the house be thrown away—even their last cent, as well as the last piece of cloth they may possess. Then again, whoever will take the articles thrown away must take the serpent also. So they are bound by an everlasting chain of bondage to the devil.

The population of the Hills is about 200,000. There are only a few towns of any importance; the following are noteworthy.

Shillong. — Is the capital of Assam, and the residence of the chief commissioner.

Cherapunji. — Is a sanitarium. It has an annual rainfall of 521 inches.

There are many petty native chiefs, governing several small states, though all are subject to British rule.

Peculiar conveyance.

There are no railways in the country. Horse carriages are very few. There is a peculiar form of conveyance in these Hills, and that is, being carried by men. They carry travelers seated on a chair which is tied on their back, at the rate of 30 miles per day. They charge from \$1.50 to \$2.00 for every 30 miles or so.

There are Protestant missionaries working among these people with great success. Their adherents number 16,640. There are a few who have received the full light and are walking in it and have to undergo great persecution, but are standing true. They number about fifteen, both male and female.

Church of God.

The work of the Lord is started in this place, and he is prospering it, adding daily such as are being saved to the number of the faithful.

Tibet.

Bro. Moses
called to
Tibet.

In 1899, when I was called to preach the gospel in Bogra, Bro. Moses was called of God to go to the great closed land of Tibet. As it was closed to the gospel and all foreigners he could only go as far as the frontier, and stay near the boundary line. He lived there for over a year, and the Lord wonderfully helped him to learn the language. He is waiting upon the Lord for other workers, so that they may go to the borders and work among the people he loves with all his heart.

Tibetans in

Since there are many Tibetans living within the British territory and coming in contact with the people of India, and since the Lord is moving our hearts to work in that field, a short account of this people and their country will not be out of place here.

Boundary.

The country is bounded on the north by Mongolia and the Kuenlun mountains; on the south by the Himalayan ranges and India; on the east by China, and on the west by Kashmir, and Chinese Turkistan.

The estimated area of Tibet is 652,000 square miles; and consists of rugged mountains and arid tablelands. The plateau of Tibet is the highest in the world, having an elevation of 16,000 feet above the sea level. The length from east to west is over 1,600 miles, and the maximum breadth is 700 miles in the east. The great rivers of India, Burma and China—including the Indus, the Brahmaputra, Irawadi, the Yellow river and the Yangtse-kiang—owe their origin to this lofty tableland.

Area.

The climate is dry and cold. Winter is excessively cold. The atmosphere being void of moisture prevents putrefaction; therefore instead of rotting, things exposed to the wind become dry and can be ground to a powder.

Climate.

Tibet is rich in minerals. Gold is found in the river-beds, and in the rocks, but mining is not allowed. There is a superstitious belief that if nuggets of gold are taken out of the earth no more gold-dust will be found in the river-beds—those being the roots and these the fruits. Other metals, such

Minerals.



A TIBETAN PRIEST CASTING OUT EVIL.

as silver, copper, and tin are also to be found.

Politically, Tibet is under the Chinese government, of which it is a tributary. Lassa is the capital. The people belong to the Mongolian race.

Government .

The language of Tibet is of the monosyllabic or Chinese class. It has a copious literature, chiefly religious.

The religion of Tibet is a form of Buddhism, mixed up with demon worship and magic. They believe in demons, and evil spirits, and often the evil spirit is cast out by the priests. Every priest has a metallic instrument called *dorje*, which he holds between the fingers and the thumb, and waves backward and forward to drive away evil spirits. There are other elaborate ways of casting out devils, one of which is shown in the picture.

Religion.

There is another custom which recalls to mind the story of the scape-goat of the Bible, and it consists in taking the evil out of the land. A priest offers to carry all evil out of the country, or a province, if each family will make up a bundle of money, supposed to contain all the evil of that family,

Tibetan
scape-goat.



A TIBETAN PRIEST TAKING THE EVIL OUT
OF THE LAND.

and give it to the priest. He takes all these bundles, supposed to contain the evil of the land (while in reality they contain a large sum of money), and leaves that part of the country to go elsewhere.

The head of the religion is called the Grand Lama (Dalai Lama), who is supposed to be an incarnation of Buddha. There are other priests who are commonly designated *Lamas*.

Grand Lama
or Tibetan
Pope.

There are 32,000 priests in the city of Lassa alone, living in thirty monasteries, kept up by an annual expense of \$25,000. Besides, the sum of \$45,000 is required for other religious services in the capital.

The land is full of monasteries and lamas or priests. "At Litang, with a population of 1,000 families, there is a monastery containing 3,000 lamas; another just outside the town contains nearly as many. At Betang, where there are only 300 families, there are 1,300 lamas in the monastery.... There are from 25,000 to 30,000 lamas in the monastery of Amdo."*

Temples and
priests.

**Sacred
books.**

Theirsacred books, like their priests, are numerous, and consist of 225 volumes. Great importance is attached to the reading of these books. "When these are to be read, the forty thousand loose leaves into which they are divided, are distributed among the lamas of the monastery, who are seated at tables or on carpets on the floor, and all proceed to chant or read them as fast as possible, stopping now and then to drink tea. Each lama reads about forty leaves in a day."*

**Election of
Grand Lama.**

"When the Grand Lama dies, or, as it is thought, when his soul passes into another body, the names of all the male children born at the time have to be sent to Lassa, the capital. Three children are selected; their names are written and placed in a golden urn. The child whose name is drawn out is proclaimed Grand Lama. He is carried through the city with great pomp, and placed in the golden temple, which he never leaves. The Grand Lama often dies young, supposed to be secretly murdered by those who wish to rule in his name."**

His office.

The Dalai Lama is not only a spiritual head of the whole religious system of Tibet, but he is also the acknowledged political head and the nominal ruler of the country. His chief duty

* *The Great Closed Land.*

† *The Nations of India.* Madras.

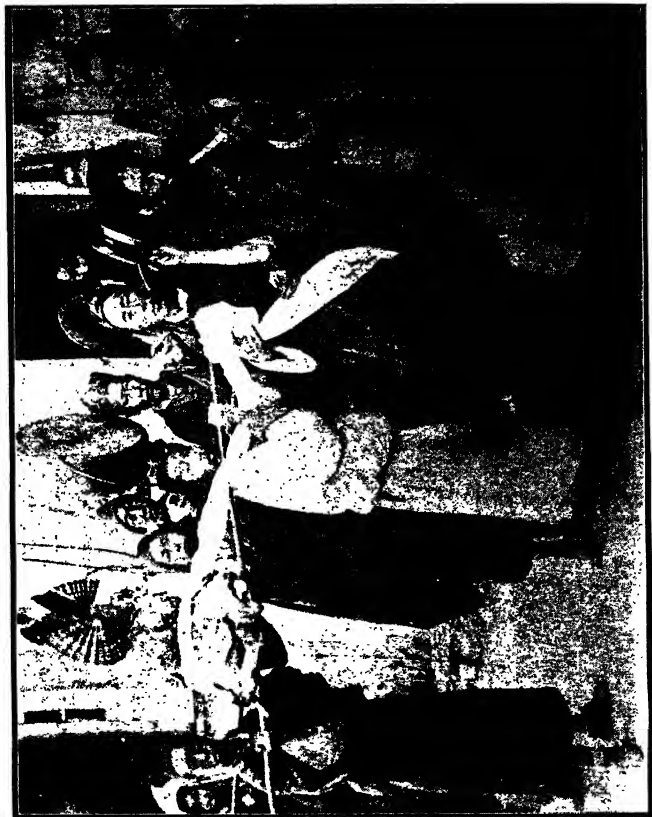
is "to sit cross-legged in the temple, and hold out his hand in the attitude of benediction. He is supposed to be always in a state of abstract meditation for the good of mankind."

"On an equality with the Dalai Lama in rank, sanctity, and spiritual dignity, is the *Panchen Rinpoche* (i. e., most excellent jewel) of Trashilumpo, southwest of Lassa, who acts as viceroy of the Dalai Lama when he becomes of age; and the highest honor any Buddhist priest can aspire to, is to receive ordination at his hands. People come in great numbers to the *Panchen Rinpoche* to seek his blessings, all bringing offerings with them. Laymen of high rank are blessed by the direct imposition of hands; nuns and inferior laymen have a cloth interposed between their heads and the sacred hand; a still lower class are touched as they pass with a tassel which he holds in his hand. Boys and girls of seven and eight years of age are brought to him to be devoted to the monastic order, which he does by cutting off a lock of hair from the crown of the head with a knife. As many as three thousand people are admitted for blessing at one time."*

His viceroy.

This great host of lamas—blind leaders as they are—with their gross deception and awful delusion, are blinding and deceiving hundreds of thousands of the simple-hearted people of the land, whose ill-directed religious zeal is manifested in their superstitious practises.

Blind
leaders.



TIBETANS YING THE D

The brightest hope of a Buddhist is to be divested of all desire, which is the source of sorrow and pain. Those seeking this blessed ultimatum are recommended to fix their eyes upon a small image of Buddha, or on a relic of a saint, or the last letter of the Tibetan alphabet placed before them, and gaze upon it until every other idea is lost.

Practise of
asceticism

Another custom to be met with everywhere in Tibet is the constant breathing or humming of a set form of prayer, composed of a six syllable sentence: "*Om mani padme Hum*," "*Om, the Jewel in the Lotus, Hum*." Every Tibetan believes this to be a cure for all evil, a compendium of all knowledge, a summary of all religion. It is supposed that the oftener this formula is repeated, the shorter will be the person's course of transmigration. These six syllables are murmured morning, noon, and night by every man, woman, and child in Tibet.

Tibetan
prayer.

"The words are written or printed on rolls and inscribed on revolving cylinders, which is said to have the same efficacy as to have them repeated.

**Prayer-
wheels.**

If the words are printed a million times, to turn round the cylinder once is equal to repeating them a million times! There are little prayer-wheels, which the more devout carry with



**A TIBETAN WOMAN TURNING HER
PRAYER-WHEEL.**

them, turning them round with the hand or a string. . . . A favorite plan is to set a prayer-wheel where it will be turned day and night by a stream of water. Thus the Tibetan, asleep or awake, supposes that he is laying up a stock of prayer for merit. In some cases there are large wheels supplying merit for a whole village.'''*

Village praying machine.

Not only do they have prayer-wheels and prayer-cylinders at their homes or in public places, but at all the cross-roads and mountain passes hundreds of prayer-flags can be seen hanging from the trees, attached to long strings. The magic formula "*Om mani padme Hum*" is printed or inscribed on bits of rags and flags, suspended from these ropes. As they are blown by the wind, merit is counted on their account, and amounts to repeating the holy(?) words.

Prayer-flags.

These magic words are also inscribed on pieces of rocks, trees, monuments, strips of paper, and every place where they could be written. The whole atmosphere seems to be

Prayer-stones.

* *The Nations of India.*

pervaded with these prayers. So a Tibetan prays, not only with his lips, but also with his hands, by turning the wheels and machinery by water, or smoke, and with flapping yards of calico upon which thousands of prayers are printed, and attached to tall poles, that by the action of the wind these prayers may be wafted to their god.

Yet the great majority of them, while they manifest an indefatigable zeal in repeating their prayer hundreds and thousands of times, do not know the meaning of it. Dr. Pentecost once asked a Buddhist devotee who was turning his prayer-wheel with great zeal, to whom he was praying. He replied, "To nobody." Being asked what was the object of his prayer, he said, "Nothing." Oh, the miserable condition of these helpless creatures! They are praying without ceasing, day and night, to *nobody*, for *nothing*. Can there be darkness greater than this?

Praying to
"Nobody" for
"Nothing!"

In Athens there was an altar dedicated to the *Unknown God*, and when

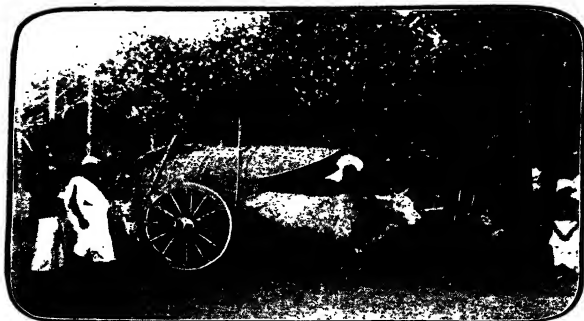
the apostle saw it his heart was grieved, and he could not refrain from declaring to them the God whom they ignorantly worshiped. Now in Tibet there are thousands of temples dedicated, and millions of prayers offered to the unknown God. Who will go and declare the everlasting gospel of joy and peace to these millions of deluded creatures, groping in the thickest of darkness, feeling after God, if haply they may find him?

Unknown
God.

"Oh, who will go for Jesus across the stormy wave,
And o'er the rugged mountains some precious soul to
save?

Trumpet call.

Oh, who will go in highways, and in the haunts of sin,
With messages from heaven, and gently lead them in?"



▲ BULLOCK CART.

Our Prospect.

"The harvest truly is plenteous,
But the laborers are few." **Mat. 9: 37.**

**Plenteous
harvest.**

India's immense field with an abundant crop is 'white already to harvest.' Sin-sick souls are chafing under the heavy and unbearable burden of slavery; and the clanking of their heavy chains forged by the devil to bondage are almost audible to sympathetic ears. They are laboring and are heavy-laden with man-made creeds and spurious doctrines, striving to observe the traditions of men imposed upon them by the devil and his agents, in preference to the pure and simple Word of God. But who will go and proclaim the glorious gospel of emancipation, the message of love and blessed freedom to them that are in heathen darkness?

**Gospel
unheard.**

In India to-day there are hundreds and thousands of places where even the faintest ray of gospel light has not shone; the people are sitting in awful darkness. They do not even know that a Savior came into the world to die for them. They have had no chance

to hear of him, and far less to accept him as their Savior. Our blessed Lord, when he was on earth, was not forgetful of the need of the Gentiles, for "leaving Nazareth he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and

**Example of
Jesus.**



AN ASCETIC BURYING HIS HEAD.

Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,

**"The land of Zebulun and the land of Naphtali
Toward the sea, beyond Jordan
Galilee of the Gentiles,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of
death,
To them did light spring up." Mat. 4: 15, 16.**

**Example of
Paul.**

Paul, the apostolic missionary, in whom the spirit of Christ dwelt, felt the same burden for the heathen, and therefore he made it his aim to preach the gospel, not where Christ was already named, but as it is written,

**"They shall see, to whom no tidings of him came,
And they who have not heard shall understand."
Rom. 15: 21.**

**Important
questions.**

Are there no Pauls to-day in the church of God, who would think as Christ thought, and make it their aim to preach the gospel where it has not been preached? Jesus was always anxious that the prophecies should be fulfilled, for the Scripture can not be broken. Are we as anxious for the same? How shall dark India see a great light if we who are the light of

the world do not shine as luminaries in the midst of a perverse and crooked generation?

There was a time when India was not open to the gospel, and evangelization involved personal danger and great difficulty; the journey was long and tedious, and often dangerous; but that time is over; brighter days have come, for which we must thank the Lord.

Better days.

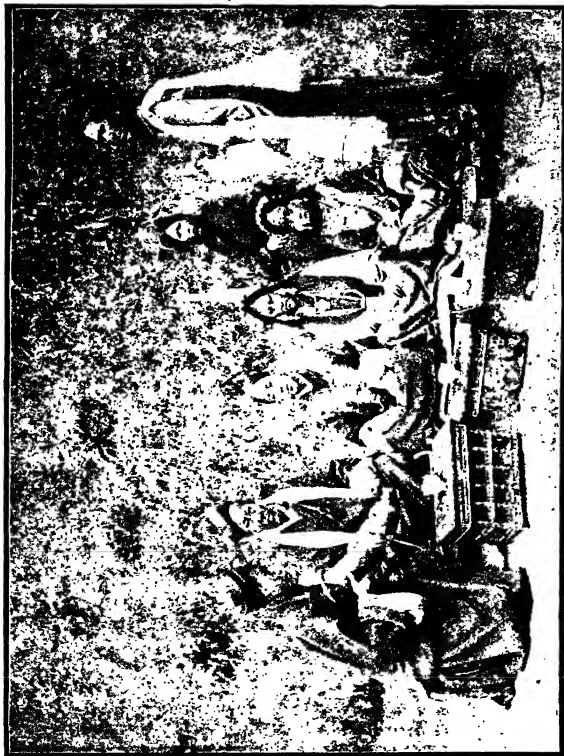
Fast steam vessels have made the journey short and pleasant, and the spread of Western civilization has made evangelization safe and easy; but where are the laborers?

Difficulties removed.

Prosperous and successful missions can now be opened in almost all important centers of the country with great results, and the truth of the gospel can be spread from shore to shore in a very short time; but where are the workers?

Bright prospect.

The closed land of Tibet is waiting for the gospel, and we are anxiously waiting for helpers to open work at the frontier, where Bro. Moses hopes to go as soon as the Lord will send some other workers to go with him.



A TIBETAN BRIDAL PARTY.

BEST MAN BRIDEGROOM BRIDE BRIDESMAID

A great work can be carried on there; a great harvest of souls; but again I ask, Where are the laborers?

Where are
the laborers?

In the South there is a crying need of the gospel, and there is more than enough work there for several workers.

Nearly everywhere a great and glorious prospect exists for a successful opening if there were enough messengers to open the work.



FEMALE BATHING PLACE IN THE GANGES.
CALCUTTA.

Above all there is need of lady workers. Men can only reach men, work

**Appeal to
our sisters.**

among men, and unless there are enough female workers, almost half the number of India's millions are not reached at all. Women are not allowed to come to the public meetings. They do not know whether there are Christians in the land or not, unless some lady missionaries go to visit them in their inner apartments within the four walls, and speak to them of their Lord.

**Their co-
operation
a necessity.**

This is not only necessary for the salvation of India's women, but also for the boys and young men. For often do we hear young men who have studied the Bible, and are convinced of its truth, and are convicted of their sins, sighing when asked to accept Christ, and saying: "Oh, it will break my mother's heart if I do not worship the idols! It is so hard to convince her of its folly and wickedness." In hundreds of cases a public confession in India becomes all the more difficult on account of the gross darkness and awful ignorance prevailing among women.

As man is not complete without the woman, so in India man's preaching

is not complete without the woman's visiting of the homes. Woman's work often helps in breaking away the fetters in many cases.

As soon as a man confesses his faith in Christ he is not only cast out from his home, but he is deprived of all family connections and all the natural ties of affection are also severed. His young children are not allowed to go with him, his wife is not allowed to talk to him or see him. Hence a man with natural affection for his wife and children would often hesitate to step out in faith. So often he waits for happier days when his wife also will be persuaded to the truth, that they may both come out together. But, alas! the opportune hour often does not come, and though the summer is ended, and the harvest is over, they are not saved! and all this perhaps owing to the utter ignorance of women!

**A great
hinderance.**

This is the work of the women of Christian lands, this is their portion of this blessed work. Who will go to tell them of the Savior and his cross? I think I hear some say, "There is plenty to do right here in this so-called

**Woman's
work.**

**Home
missions.**

Christian land." But listen! We do not undervalue the necessity of home-mission work, for it is a work that is needed. But think of the millions abroad who are without any light.

**Pharisees of
to-day.**

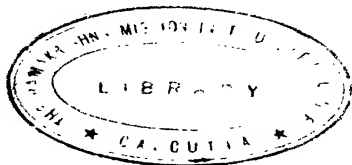
The so-called professing Christians, and the avowed skeptics of this land, can be compared to the Pharisees and Sadducees of our Lord's time. But he did not spend his whole time in Jerusalem and Judea, he came to *Galilee of the Gentiles also*; and yet heathen lands are not free from professing Christians and avowed skeptics by any means.

**Figures and
facts.**

Then again, think of the number! There are hundreds and thousands of children of God among 76,000,000 people of the United States, whereas there are only a few among the 300,000,000 of dark India. Which country needs you most—76,000,000 with all the light and help they need, if they simply will have it—or 300,000,000, groping in utter darkness, feeling their way after God, if perchance they may find him? Who needs you most?

**A com-
parison.**

May God help you to see the awful
need, and also your binding respon-
sibility!



THE EVENING CALL.

Words and air by
J. C. BLANEY.

Harmonized by
A. L. B.

1. Far a-way in foreign regions, Bound by strong Satanic chains.
2. See them in their blind devotion Bowing down to wood and stone:
3. Millions of our fellow creatures Steeped in sin on India's shore:
4. Oh, dear brother! oh, my sis-ter! Give your talents, time and store

Blood-bought, sin-sick souls are dying In a land where darkness reigns.
Nev-er heard the death of Je-sus Was for sin-ners to a - tone.
Shrouded in the grossest darkness Af-ri - ca has millions more.
Free-ly for to save the heathen Ere they're lost for-ev-er-more.

None to tell the love of Je-sus To those poor, benighted souls,
Will you leave them still in darkness, With their hearts so full of sin?
Popish priests and carnal prophets Hid the truth in gloom of night;
Be in haste, for time is fly-ing; Oh, be-hold their awful plight!


CHO.-*Brother. will you go and save them? Sister, hear their plaintive cry:*

Per-ish-ing in hea-then blindness While the Judgment nearer rolls.
While the cleansing fount is open, Oh, my brother, help them in.
But the Lord now saves his people In the precious evening light.
Je-sus weeps o'er sinners dy-ing: Send them now the gospel light.

Des-ist-tute of hope they're dying While you're idly standing by.

POPULATION OF

GLOBE AND INDIA.



POP. OF GLOBE
1500,000,000

POP. OF
INDIA
300,000,000

AREA OF GLOBE

AND INDIA.



AREA OF GLOBE

HABITABLE

OF
INDIA

POP. OF INDIA
299,126,618.

POP. OF U.S.A.
INCI ALASKA & HAWAII
76 303.387

AREA OF UNITED STATES

3,025,590 SQ. MILES

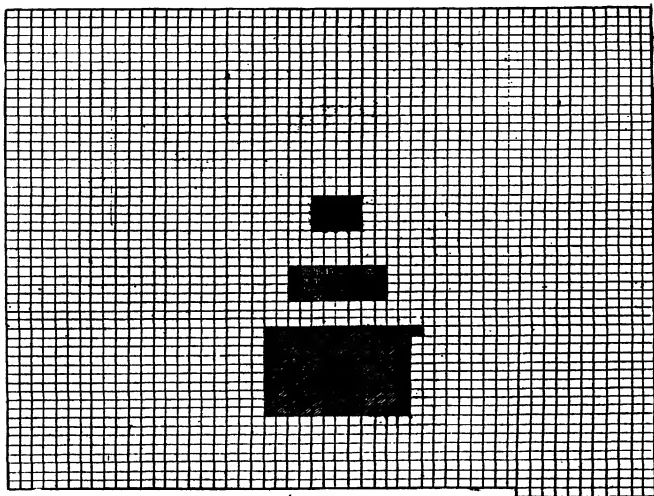
AREA OF INDIA.

AREA OF INDIA

1,559 603 50 MILES

EDUCATION IN INDIA.

By 1891 Census.



Each square represents 100,000 persons in India.

White space represents vast mass of illiterate persons.

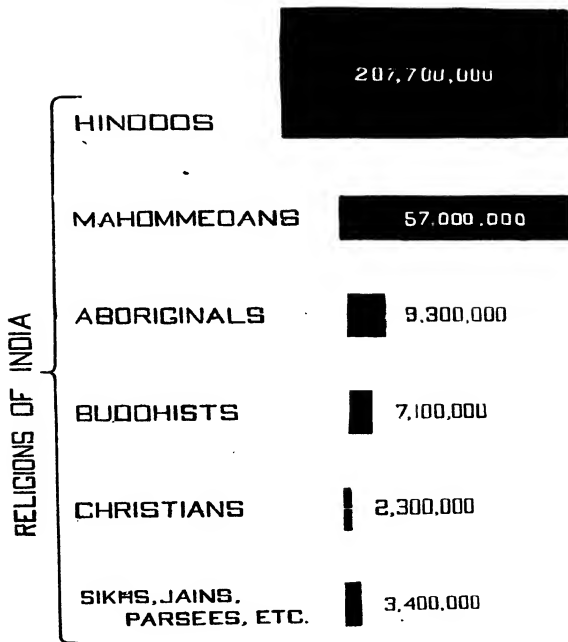
Dark lined space represents those who can read and write.

Dark dotted space represents those who are under instruction.

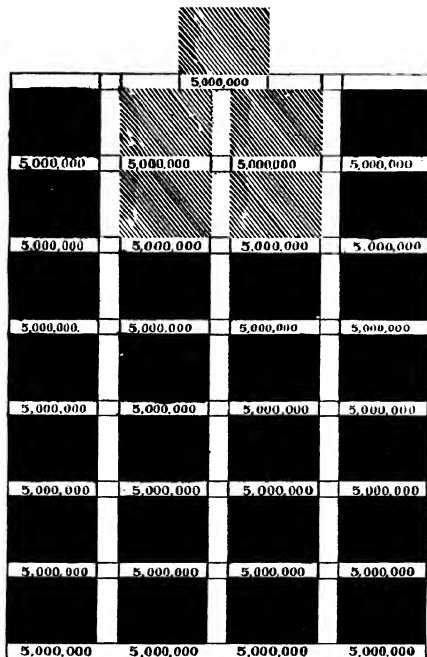
Black portion represents Christians in each section.

RELIGIONS

OF INDIA.



Women and Girls of India.

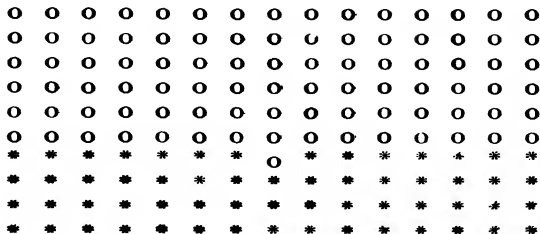


POP. OF CANAD.

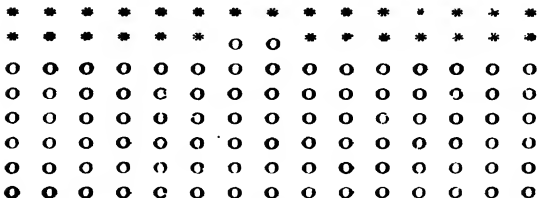
Each square represents 5,000,000 women and girls of India.

The five shaded squares represent 25,000,000 Indian widows.

INDIA'S BOYS AND GIRLS.



*



Each o represents one million grown-up people in India.

Each * represents one million Indian boys and girls (117 millions).

The whole diagram represents everybody in India (300 millions).

The little dot in the middle represents all the Indian boys and girls that go to Sunday-school of any description (250,000).

“There are so many boys and girls in India, that if they all stood in a line, shoulder to shoulder and great tremendous bridges were made across the sea for them to stand on, THEY WOULD REACH RIGHT ROUND THE WORLD!

“They would make a huge ring, 25,000 miles long. And only 40 children in each mile of that big ring would ever have been inside of a Sunday-school! Just think!”

THE POSSIBILITIES of Personal Work.

If there were only one Christian in the world, and he worked for a year and won a friend to Christ, and those two continued to win each year another, and every man thus brought into the kingdom led another every year, in thirty-one years every person in the world would be won for Christ.

At the end of 1st year....	Christians	2
" 2d "	"	4
" 3d "	"	8
" 4th "	"	16
" 5th "	"	32
" 6th "	"	64
" 7th "	"	128
" 8th "	"	256
" 9th "	"	512
" 10th "	"	1,024
" 11th "	"	2,048
" 12th "	"	4,096
" 13th "	"	8,192
" 14th "	"	16,384
" 15th "	"	32,768
" 16th "	"	65,536
" 17th "	"	131,072
" 18th "	"	262,144
" 19th "	"	524,288
" 20th "	"	1,048,576
" 21st "	"	2,097,152
" 22d "	"	4,194,304
" 23d "	"	8,388,608
" 24th "	"	16,777,216
" 25th "	"	33,554,432
" 26th "	"	67,108,864
" 27th "	"	134,217,728
" 28th "	"	268,435,456
" 29th "	"	536,870,912
" 30th "	"	1,073,741,824
" 31st "	"	2,147,483,648

From "*The Student and the Missionary Problem.*"

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